

OCTOBER 2006

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COMMUNICATING PASSION AND MISSION

Canada and Bermuda

**Marching
as to War**
Rethinking
Our Military
Metaphor

**Riding
the
Freeway**
Café Serves Up
Coffee and Community

Also Inside:

Interview With the General
Future of the Army Uniform

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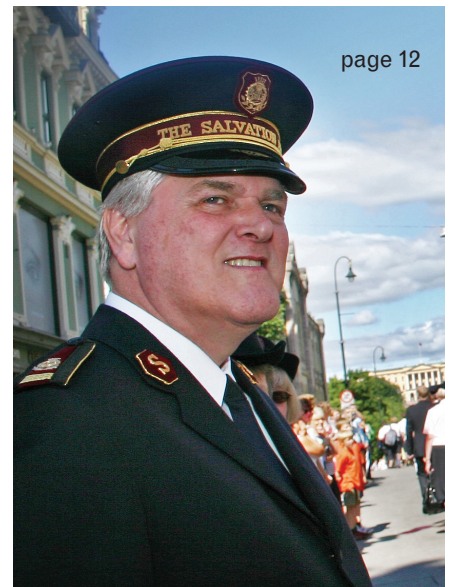
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Sue Schumann Warner




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Salvationist is a monthly publication of The Salvation Army Canada and Bermuda Territory, 2 Overlea Blvd, Toronto ON M4H 1P4. International Headquarters: 101 Queen Victoria St, London, England EC4P 4EP. William and Catherine Booth, Founders; Shaw Clifton, General; Commissioner M. Christine MacMillan, territorial commander; Lt-Colonel Ray Moulton, editor-in-chief; Geoff Moulton, senior editor (416-422-6226); Major Ken Smith, associate editor (416-422-6117); Timothy Cheng, art director; Pamela Richardson, production and distribution co-ordinator; Lt-Colonel Marilyn Moulton, Ken Ramstead, Brandon Laird, Jeannette Kerr, Linda Leigh, contributors.

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Agreement No. 40064794, ISSN 1718-5769

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Subscriptions: Annual: Canada \$29.80 (includes GST); U.S. \$36; Foreign \$41. Available from: The Salvation Army, 2 Overlea Blvd, Toronto ON M4H 1P4. Phone: 416-422-6112; fax: 416-422-6120; e-mail: circulation@can.salvationarmy.org.

Letters to the Editor: We welcome your comments. Letters must include name, postal and e-mail addresses and phone number.

News, Events and Submissions: Editorial lead time is seven weeks prior to an issue's publication date. No responsibility is assumed to publish, preserve or return unsolicited material. E-mail submissions preferred.

Contact Information: Write to the editor at salvationist@can.salvationarmy.org or *Salvationist*, 2 Overlea Blvd, Toronto ON M4H 1P4.

Advertising: Enquire by e-mail for rates at circulation@can.salvationarmy.org.

Mission Statements

The Salvation Army exists to share the love of Jesus Christ, meet human needs and be a transforming influence in the communities of our world.

Salvationist informs readers about the mission and ministry of The Salvation Army in Canada and Bermuda while engaging them with our biblical mission and purpose.

Faith & Friends

Are you sharing your faith? When you finish reading *Faith & Friends* in the centre of this issue, pull it out and give it to someone who needs to hear about Christ's life-changing power. You'll both be glad you did.



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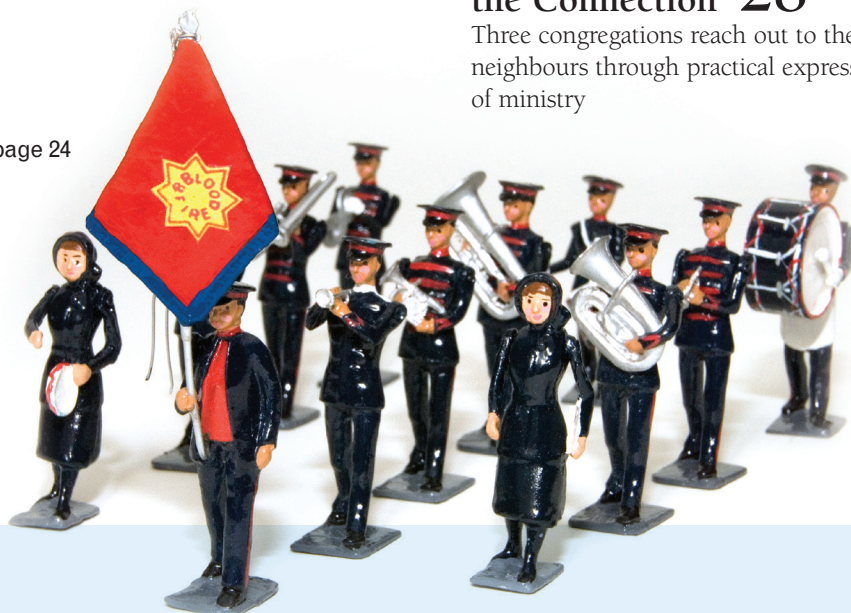


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Reason for Our Existence

Forty years ago, when the Beatles were the cultural leaders of the day, John Lennon was asked for his views on the Christian Church. He responded that Christianity would go, that it would eventually shrink and vanish. "The Beatles are more popular than Jesus," he said.

Since that time the Church has grown immensely worldwide. However, John Lennon was half right. In the Western world it is shrinking, though it has not vanished altogether. In this issue of *Salvationist* we explore ways of connecting with love and faith to our current culture. Society views religion as unimportant, yet in many people there is a great desire for spiritual significance.

This is now our sixth issue of *Salvationist*. We are gratified with the many positive comments we have received and welcome further constructive criticism that will help us improve. However, I've been struck by the strength of some of the negative comments that have expressed fears relating to the reduction of Army news. A growing anxiety seems to come from a continual loss of a treasured Salvation Army culture, even as we attempt, often with little success, to connect with the current culture.

A recent survey in one Army congregation revealed a divide between those who are looking for a familiar and comfortable way to experience God and their church culture and those who are looking for an expression of worship that connects them to the culture in which they live. It raises the question: Why do Salvation Army corps exist? Is our purpose to cultivate the community of believers, become refreshed and remain insulated from the world? Or is it about worshipping and practising our faith to be a bridge to God and the culture in which we exist? Are corps meant to be "safe havens" for Christians or living, breathing communities from which we allow God's love to help us influence our world for Christ?

May this issue of *Salvationist* provoke some thought and conversations to help clarify our purpose.

Ray Moulton

Lt-Colonel, Editor-in-Chief



Riding the Freeway

Pernell Goodyear, pastor at the Freeway church and café in Hamilton, Ont., serves up coffee, conversation and community

Salvationist: Your church is taking the Army into uncharted territory. What is the Freeway and how did it get started?

Pernell: In June 2001, The Salvation Army Winterberry Heights Community Church in Stoney Creek, Ont., decided to plant a “Gen X church” that would cater to a younger generation. At the invitation of THQ, I moved with my wife, Margie, and our kids to nearby Hamilton and spent a year meeting people and shaping the ethos of what we thought a church community should be. Within a week, we had cast off the Gen X label. We wanted a church that ministered to a wide range of people, not just 20- or 30-somethings. We also wanted to plant a church in the downtown core, rather than in the suburbs. Our neighbourhood is the third poorest in Canada. We picked it because we wanted to be part of urban renewal.

Having grown up in The Salvation Army, I felt that the way we had tradition-

ally done things wouldn't connect with the demographic we wanted to reach. We interviewed people in our area and documented what they thought about God, spirituality and church. Using this method, we were able to identify the stumbling blocks that prevent people from participating in a community of faith. Personally, I wanted to be part of a church that I could bring people to and was living what it said about Jesus.

Have you felt any tension being a non-traditional church in a denomination that is perceived, rightly or wrongly, as stressing conformity?

It has created some tension, but surprisingly our leaders are extremely excited about what we're doing. Besides, The Salvation Army has a long history of reaching those who may be unreached by many other churches. The Freeway has had some success reaching a demographic missing from many other churches. And when

push comes to shove, accomplishing mission and bringing in the Kingdom is what we're all about. Now that we're running a café and working out the tension of being thrust into a secular culture where we are trying to incarnate Jesus, I'm discovering that living with tension can actually be a good thing.

As for our philosophy of ministry, we completely resonate with the Army's holistic mandate of “heart to God, hand to man.” We don't want to be labelled a corps or a social service, we don't talk in a Salvation Army language, but we do consider ourselves Jesus-followers. We love Army history, but don't want to be bound by it. Our people don't resonate with a lot of our traditional Army culture. At the same time, however, we don't feel the rest of the Army necessarily needs to become like us.

Our approach to ministry is also somewhat different. Rather than starting programs to help poor people in our area, we have put out a call for people to become urban dwellers—to move into the neighbourhood and live incarnation-ally. Rather than just giving a hand out, we are creating a space where people can explore their creativity and find new friends. For example, we are starting a

Pernell (right) shares a laugh with patrons



The Freeway offers free DJing lessons

new after-school initiative this year where community kids can get a nourishing meal and one-on-one lessons in painting, guitar, DJing or computer design.

Describe the vibe in the café.

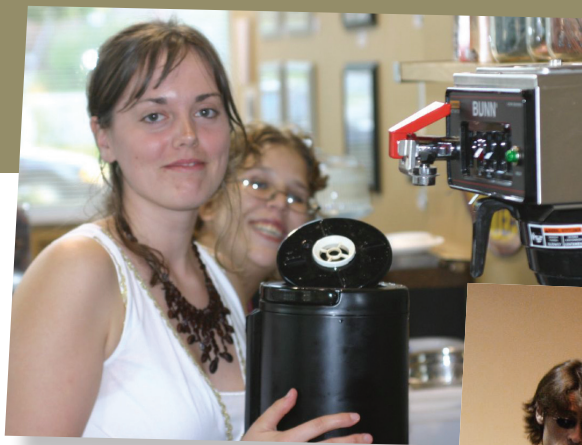
We bought a former CIBC building and converted it. We didn't want another church building with a sanctuary and stained glass. I've found that many churches are hard to access during the week—the doors are locked except for people who participate in the structured programs. Instead, we wanted a place where we could hang out and build relationships with people anytime. The casual atmosphere of a café, with its art, music and conversation, appealed to us. Church becomes an everyday lifestyle, rather than a place you go to once a week.

The café is based on a “third place” philosophy from a 1989 book called *The Great Good Place* by Ray Oldenburg. The idea is that people need three spaces: a place to live, a place to work and a third place to be among friends. This third place is a space where you can be yourself, build community and talk about the issues of the day. In North America, we put a lot of stock in our careers and family. As we build bigger houses and spend more time at work, we isolate ourselves from our neighbours and become lonelier. The café creates a space where people can find community, where we don't have to be defined by our jobs or how much money we make.

Critics might say a coffee house is a trendy front for consumerism.

We don't want to create more consumers. For that reason, we don't pressure people to buy and everyone is allowed to hang out. Our values are reflected not only in who we serve but in what we serve. We make sure that our coffee and tea are fair trade and that, as much as possible, the food we serve is homemade, organic and locally grown. We do give away some food to our homeless neighbours, but we are not a soup kitchen or a drop-in centre.

We also created a space for up-and-coming artists and musicians to showcase their talent. Each month a new urban artist is invited to display and sell their work on our café walls. We also host a free opening where they can invite their friends and relatives. Every Friday night, local musicians play at the café. We give them free equipment rental, food and all the proceeds from the door. Not all of the artists are Christian because, during the week, we consider the café “non-religious.” The purpose of the café is not to corner people and force the gospel on them, but to build relationships and create a safe space.



Left: baristas brew fair trade coffee; below: up-and-coming artists perform



Has moving into a permanent building helped or hindered your ministry?

In some ways it has hindered us. Before the café we weren't as dependant on money. Now we have a bigger financial responsibility. The flip side is that we now have the opportunity to turn a profit. Our goal is that the coffee house will eventually fund itself and other initiatives in the community. We currently have about 20 volunteers who contribute a minimum of five hours a week.

Being in a building has also forced us to renew our focus on going out into the community. Many churches are based on an attractional model—build the church and people will come. That's not the way we wanted to grow our church. We're more interested in creating missionaries to a culture.

We've designed the Freeway as a safe place, a neutral ground. The non-religious surroundings make it easier for people to open up and be themselves. We believe that the relationships we are forming with our neighbours should be integrated with their normal day-to-day life. When the Christian Church got started 2,000 years ago, it existed seamlessly in the community—in people's homes and in the marketplace—not because it was trying to be relevant, but because that's where everyday life happened.

Continued on page 17



At the Freeway, people can find community

Winnipeg Teens *Bring Sweat and Hope*

Earlier this year, a group of Salvationists from Winnipeg discovered that while time may heal all wounds, it doesn't happen fast. In late June, part of the teen Sunday school class at Heritage Park Temple travelled 5,800 kilometres to the southern United States to put their faith into action. Twelve young people and seven adults drove south for two and a half days to Biloxi, Mississippi, to join the massive and continuing Salvation Army effort to rebuild lives and communities shattered by Hurricane Katrina in August 2005.

Quartered in an abandoned shrimp and oyster factory, the Winnipeg team spent five days giving their energy and labour. They cleaned debris from yards where houses were damaged or destroyed. They helped build new lodging for long-term reconstruction teams. With a Lutheran youth group from Minneapolis, Minnesota, they sorted donated goods in an Army warehouse and even spent time working at the intake centre where requests for help first get processed.

"It was an extreme mission on a limited budget," says Dr. James Read, who led the team and who has taught the teen class for the past three years. "One of the biggest motivations for the trip was to show, in a practical way, that the Christian life is not all about ourselves. It was sleeves-rolled-up Christianity. We saw needs we could address and discovered we could make a difference."

While that difference helped hurting people in Biloxi, the experience of translating belief into action also made a lasting impact on the young people who participated in this worthwhile venture.

Team members included Josh Armstrong, Jon Bagshaw, Adam Daun, Greg Jennings, James and Heather Johnston, Andrew and Emily Moulton, Kassy Nelson, Eric Ritson, Jenn and Jon Slous. They were led by Kelly Daun, Nettie Deacon, Bruce and Marg Neitzke, Dr. James and Laurie Read and Major Brian Slous.



Josh Armstrong, Greg Jennings and Emily Moulton in the Salvation Army warehouse where they helped sort donations for the rebuilding effort



The Winnipeg team with Bob Dooley, one of the Salvation Army disaster response leaders, outside a marina destroyed by Hurricane Katrina

Salvation Army at International AIDS Conference

In August, Salvation Army delegates from around the world participated in the 16th International AIDS Conference in Toronto. Army personnel have been in the forefront of offering compassion and care to HIV/AIDS patients around the world since the disease was first recognized in 1981.

Health services have always been an integral part of the Army's mission in many countries throughout Africa, Asia, South America, the South Pacific and most recently in Latin America. Innovative programs have been developed by The Salvation Army and Canadians are taking a leading role.

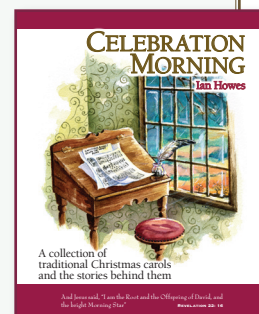
Canadian delegates included two physicians currently serving at Army hospitals in Zimbabwe—Major (Dr) Dawn Howse and Cadet (Dr) Paul Thistle. Both are actively involved in treating AIDS patients, as well as overseeing programs that provide counselling, education and prevention and offer support and child sponsorship for AIDS orphans.

Watch for further reports from the International AIDS Conference in future issues of *Salvationist* and online at Salvationist.ca.

Just in time for Christmas! CELEBRATION MORNING by Ian Howes

*A collection of 18 inspirational stories behind
some of the world's most beloved Christmas carols*

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Open for Business in Prince Rupert

Residents of Prince Rupert, B.C., can now shop for a variety of used and refurbished items at the new Salvation Army thrift store. In August, the store relocated to a new facility in the downtown core, making it more accessible to customers. Free refreshments and several in-store specials were offered to mark the official opening. Captain Gary Sheils, CO, comments, "Our thrift store is an integral part of our ministry within the community. In addition to purchasing clothing and household items, people come into the store for prayer. They appreciate a friendly ear to listen to their problems and many leave with a new sense of peace and calm. Praise God because he can take people's discarded items and make them useful. But praise him even more because he can take the lives of discarded people and make them new in Christ."



Cpt Nancy Sheils, CO, watches as Vi Carlsen, a longtime soldier and former store manager, cuts the ribbon to open the new facility

Salvationists Reach Out at PENTICTON PEACH FEST

The Salvation Army was a proud participant in the annual Peach Fest Parade held in Penticton, B.C. In addition to the corps band, the Army contingent also featured the South Okanagan emergency services vehicle and the local thrift store truck, which was used to gather donations from parade spectators for the Salvation Army's food bank. More than 1,000 copies of *Faith & Friends* were distributed over the summer by Army employees and volunteers, both at the parade and through including copies in grocery bags handed out through the food bank.



Eight-year-old Magdalena Jones distributes *Faith & Friends* along the parade route

Bible School a Hit in Bagotville

This summer children from the Canadian Forces Base in Bagotville, Quebec, enjoyed an exciting daily vacation Bible school program led by Captain Valerie Lublink. Young people enjoyed a wide variety of activities as they learned more about the Bible and God's love. The program was offered to children of military parents stationed on the base, where Valerie's husband, Captain Patrick Lublink, serves as chaplain. Lt-Colonel Marilynn St-Onge, DDWM, Quebec Div, writes: "It is encouraging to see what is happening in this division even when this is not an 'official' Salvation Army ministry unit." The Lublinks are happy to be involved in a unique appointment where God is using them to impact lives in a positive way with the gospel.



Cpt Valerie Lublink shares a happy moment with two youthful participants

CLASSIC CAR SHOW Benefits Army Ministry

Three years ago Jim and Marla Beddow were hit by the custom car bug. After purchasing an old 1940 Cadillac they worked hard at restoring it and this past summer they participated with other members of the Foothills Street Rod Association in Calgary's Fun Run 2006. In addition to providing hours of enjoyment for classic car aficionados, the annual weekend raises funds for local charities. In fact, over the years, the Foothills Street Rod Association has contributed more than \$50,000 to The Salvation Army's Agape Hospice. Club president Gary Savage says, "If we can give back to the community and still have a great time with our cars, that's what it's all about." For more information about this group and its activities visit their website at www.fsra.org.



Jim Beddow with his 1940 Cadillac

When Actions Speak Louder

Discovering the meaning behind the words

by Major Len Ballantine, Territorial Secretary for Music and Gospel Arts, THQ Corps Ministries

One Sunday last year our congregation was compelled to join in a rousing rendition of *Days of Elijah*. I'm not complaining about action choruses. I love them ... as long as I'm leading them, and am able to stand behind the pulpit wrapped in the immunity of the divine right of worship leaders. I'm referring to the principle of leading by example, which really is a deception thinly veiled in the abandoned playfulness of joining in, while inwardly seething at the humiliation of it all.

I confess to this sin, and hereby apologize to the congregants whom I have duped into complicity. Together we have alternately beaten our horses, blown our trumpets and circled our fingers about our heads (what is that?), in the vain hope that joyful praise will be read into our intent by those onlookers resistant of this behaviour.

Yes, "doing the actions" is but another issue that splits the faithful right down the middle. Some feel guilt by reason of the sin of *omission* and others by *commission*. Either way, guilt is the inevitable outcome of action choruses, and, as we all know, guilty is how people want to feel when coming to worship. Right?

Wrong. And if guilt isn't enough, there is further cause to question the wild and unholy callisthenics associated with songs like *Days of Elijah*. For me, the moves trivialize the song and trump the true meaning of the words. Instead of waking us up, the gyrating simply lulls us to sleep. In this particular song, there is actually a strong point being made about personal involvement in the Kingdom Jesus is

coming to reclaim, but with all that horsing about, we don't get it.

The point is this—by inserting our own name in place of the biblical heroes mentioned in the song we are confronted with a powerful sense of the prophetic times in which we

whether they refer backwards to biblical times or forwards to apocalyptic events. Curious. Evidently songwriter Robin Mark wants us to view *these* days as God sees them, as somehow eternally present yet existentially significant, all at the same time. In verse one, he

fection when he comes again. For now, we are called to do what we can to participate in the Kingdom effort, the work that his coming into the world originally initiated. *That* is the meaning of the song for me—and I nearly missed it because of all that jumping about!

It's a lonely business being a prophet. Many were stoned for declaring the word of the Lord to a people who didn't want to hear. In modern times, men like Mahatma Ghandi, Martin Luther King Jr and Bishop Desmond Tutu have suffered greatly or died while standing up for those who couldn't stand for themselves, which is exactly what "raising up every valley" means in Isaiah 40 and John 1. Jesus is the raiser of valleys and leveller of mountains—present tense. And we are the labourers in his vineyard—present tense—declaring the word of the Lord.

Popularity is not the lot of the prophet. If we really do this highway-building work we are part of a small handful of people who have dared to speak for God. Don't expect thanks for it. None will be given. Truth-speakers have never been "flavour of the month" in wilderness places.

So, the next time a worship leader asks you to do the actions, ask yourself what actions are really being requested. Jumping about may turn out to be an easier alternative to jumping into the true mission of the song. ☺

This article first appeared in the Oct-Dec 2005 issue of Theme and is reprinted with permission. Check out Theme online at Salvationist.ca, under Ministry Resources/Music and Gospel Arts

The message we declare in our wilderness is at least as urgent as that of John the Baptist



When you sing action choruses, are you jumping into the true meaning of the song or just jumping around?

live. *Days of Elijah* isn't about a quartet of dead guys at all. Elijah, Moses, Ezekiel and David haven't moved a muscle for years. They were then and we are now. The cleverly inserted truth captured in this song is hinted by the key line and title. "These *are* the days," it says, using present tense.

Ever wondered about that? I have. In fact, on examination, I find all of the verbs in this song convey present tense,

wrote, "Still we are the voice in the desert crying: 'Prepare ye the way of the Lord.'"

The song also refers to "great trials" such as famine, darkness and sword, which are present-day realities, just as they were in biblical times. That means that the message we declare in our wilderness is at least as urgent as that of John the Baptist. It is a message of hope, healing and wholeness that Jesus will bring to per-

“Once Upon a Time ...”

Rediscovering the lost art of storytelling

by Major Geoff Ryan, Corps Officer, Corps 614, Toronto

I will tell you something about stories...

They aren't just entertainment. Don't be fooled.

They are all we have, you see, all we have to fight off illness and death ...

Evil is mighty but it can't stand up to our stories.

Leslie Marmon Silko, Ceremony

I remember discussing preaching with a fellow cadet in the training college. He was very excited about the latest preaching course he had enrolled in at the local evangelical college. It was the third preaching course he had taken.

In those distant days, it was all about “expository preaching,” rightly dividing the Word of Truth, absolute fidelity to the text and forensic excavation of the letter of truth. Frank Lloyd Wright’s adage, “The truth is more important than the facts,” would have sounded like heresy back then.

The problem was that my friend was a boring speaker—I had heard him plenty of times. He was technically pitch-perfect, but boring to the point of tears. I advised him to drop the course and start reading novels and watching more movies, to learn about character development, plotline and narrative. Basically, to learn how to tell a story.

People listen to stories. Why is it that with most sermons, the only things remembered are the illustrations (i.e. the stories)? In fact, when we compliment someone by referring to them as a good preacher, we usually mean that we consider them to be a good performer, with good illustrations—in other words, a good storyteller.

Think about your favourite teacher in school or lecturer in university. Why was he or she your favourite? What was it about the way they did what they did? Why do the words “Once upon a time ...” enchant even the most restless child? Let me put it another way: would you rather listen to a sermon by Franklin Graham or Dave Chappelle?

In this postmodern world, in which the stark failure of modernism has resulted in society’s disenchantment with both “science” and “progress,” it is to stories that

people turn for the meaning and certainty we all need in order to survive.

According to C. S. Lewis, there is only one story—that of rebellion, redemption and resurrection and the ultimate triumph of good over evil. It has been endlessly replayed in a million variations through folklore, legends, myths and fairytales, on the silver screen, in comic books, in pulp

Flood and summarizing the Old Testament up to Jesus’ appearance and the chance we all get to spend eternity with God.

Each person has a story, the story of their life and the triumph or mess that they’ve made of it (usually a mixture of the two). In Army circles we have historically called it our “testimony.” Further, each ministry unit, corps and social services centre has a story. It is a story that includes their historical legacy and their planned and prayed-for future. These stories within stories, individual and corporate, are all part of “The Story”—God’s great meta-narrative.



novels, in serious literature and even on the Internet. After all, what are online blogs but people telling their stories to anyone who will listen and read?

A couple of years ago, my youngest son asked me why, in all the movies he has watched, the same thing always happens: something bad happens to the people or they get in trouble, then someone comes along and saves them and makes things right and then everything is good in the end. I explained Lewis’ theory, quickly reviewing Adam and Eve and the Fall, the

At SAROOTS this past summer, space was created for a number of ministry leaders to share their story. The sessions were called “Storytelling” and provided a wonderful opportunity for a diverse range of creative ministries, hitherto known only to God and in their local setting, to be shared with a wider constituency.

Because stories are made to be told, in the next five issues of *Salvationist* different storytellers from SAROOTS 2006 will share their stories in these pages. We guarantee that no one will be bored. S



Branching Out

If you want to find out what the needs are in your community, start a conversation

Interview with Commissioner M. Christine MacMillan

Territorial Commander

One of the marks of our postmodern culture is individuals' desire to have a greater voice in decision-making. How should the Army respond?

What does it mean to hear the "greater voice"? It's not just listening to the loudest or most aggressive voice. Individual voices must be heard in the context of the whole Christian community. Christ prayed for the unity of believers, that "all may be one" so that the world will see Jesus through us. But unity is difficult to achieve when you're faced with a variety of opinions.

At the territorial symposium, I sensed that delegates were listening to what God is saying to The Salvation Army while respecting the diversity of voices. In the midst of the discussion, I had the impression that God was orchestrating his choir, the body of Christ (see 1 Corinthians 12). God wants many people "on stage" as far as our territory is concerned. But singing in harmony doesn't happen automatically; it takes practice.

How does the Army's senior administration open itself up to those voices?

The symposium has become a model of how to listen and how to express a way forward for the Army. We asked Salvationists what was important to them. Obviously, we can't discuss everything, but we tackled those issues that would move us toward what God wants us to be. We hope to see the fruit of that discussion when we regroup. There is another territorial symposium planned for 2008, and

there are local plans underway for divisional symposiums. What we are developing is an ongoing conversation. We shouldn't be afraid to look at our actions, analyze them and critique them.

Salvation Army unit or corps, I sit down with their mission team or corps council to listen to what leaders in that congregation have to say. A lot of our events now include a dialogue from the floor with leadership.



*Jesus says,
"I am the
vine; you
are the
branches."
We grow
out into the
community
and make
known the
true God*

How is the territory helping its leaders learn new leadership skills to participate in this conversation?

Part of the solution is changing the culture and language of leadership. For example, we've traditionally referred to corps officers as "commanding officers." We used to rely on them to make all the decisions and run all the programs. But, I don't think one part of the body of Christ should work to the exclusion of others. The gospel says we all have a role to play.

Leadership is not just speaking from a platform to the congregation where only one voice is being heard. When I visit a

Many corps are forming focus groups or ad hoc committees to deal with specific issues.

At territorial and divisional headquarters, we believe in consultation. We need to hear the grassroots to truly understand what the issues are at a local level. Mission is not driven from an office; it's driven by people who are participating in the community.

When we have an issue, the way we deal with it is as important as the outcome. In fact, often we can't know the outcome until we enter into dialogue. Some people think consultation is a gimmick—they think we've already made up our minds.

I can tell you categorically that this is false.

Some people feel religious institutions are less and less relevant to their needs, yet they have a strong desire for spirituality. How do we connect to them?

Jesus says, "I am the vine; you are the branches" (John 15:5). We are branches that grow out into the community and make known the true God. But in order to reach out, we must first be nurtured in our own spirit. We need to stay connected to the vine as we go out into the world.

Learning how to de-institutionalize ourselves is another challenge. In Winnipeg, for example, Salvation Army cadets reside off campus in an apartment complex. They are living in the world while studying God's Word. Relevance comes by being part of society, not cloistered in a monastery.

Effective mission also requires teamwork. More and more, I see people working together, sharing together in community as being the body of Christ, which empowers them to go out into the world. For example, our territorial women's ministries not only raised \$75,000 for overseas work, they are now getting involved by participating in mission trips to places such as Mexico.

When you go out to help the world, start a conversation. Discover what the people around you are saying and work that knowledge back into your ministry. When you truly understand the spiritual hunger and questions of the world, you can better respond with the love of Christ. S

Power Sharing

Raising up multiethnic leaders isn't just "affirmative action," it's about biblical equality

by Major Donna Millar

Divisional Multicultural Ministries Secretary, Ontario Central Division



In earlier issues of *Salvationist*, I suggested that if a congregation is to intentionally embrace and implement diversity, its members must develop the capacity to communicate meaningfully, reconcile with each other, change where necessary, and learn to give and take (reciprocity). The fifth capacity of a multicultural congregation is the ability to share power, leadership and decision-making with people who are racially diverse. This will ensure that the strategy of integration will be sustained.

The thought of sharing power challenges many of our deeply-rooted assumptions about how our churches should be governed. For example, many people worry that introducing cultural diversity in leadership positions would disrupt the status quo of heritage and tradition. Others may feel that longtime stakeholders should have more rights and authority than newcomers. There are even those who feel that the "host culture" should be pre-eminent in congregational leadership.

In the parable of the workers in the vineyard, Jesus shakes up our convictions and lays out who is really in charge of his Kingdom. The landowner in the parable hired some men at 6 a.m. and agreed to pay them a certain amount for 12 hours' work. He hired others at different times,

The thought of sharing power challenges many of our deeply-rooted assumptions about how our churches should be governed

some as late as 5 p.m. What a shock for the first men hired when, at the end of the day, everyone got exactly the same pay!

In response to their complaints, the landowner said, "I want to give the one who was hired last the same as I gave you. Don't I have the right to do what I want with my own money? Or are you envious because I am generous?" (Matthew 20:14-15) We really should be excited when new and diverse people enter the vineyard—God's Kingdom. Isn't that fruit for our labour? Don't let them stand around and do nothing—make them partners in ministry, including in positions of leadership.

How to Develop This Capacity:

Develop a Vision Corps officers and other leaders must embrace the vision of racially

diverse leadership. They must provide biblical teaching, encourage prayer and inspire the congregation to fulfil this vision. This can be communicated in preaching, leadership meetings, formal Bible studies and informal conversations.

Prepare Existing Leaders All existing church leaders must agree with multicultural integration and a diverse power base.

Motivation will come by discovering biblical principles and by having honest discussions about ownership and control and how it will impact the future. Leaders must believe that the actual author of this concept is God; the only head of the Church is Christ; the real authority is Scripture; and the unlimited, equalizing power is the Holy Spirit.


Determine Leadership Qualities

Degrees, accomplishments and charisma are qualities the secular world uses to choose and evaluate leaders. While they are valid, we must first use biblical measures such as servanthood, the spiritual gift of leadership, a strong prayer life, obedience to God and evidence that God is working through a person.

Include Diversity Intentionally However your church raises up leaders, be proactive and include diverse ethnicity without compromising leadership qualifications. It will make the difference between the church taking years to grow (or not growing at all), and experiencing fruit and growth now. Including diversity should not be done in the spirit of "affirmative action" exerted by political will, but as a godly action reinforced by spiritual will.

Resolve Conflicts As They Arise Expect disagreements and roadblocks. Even spiritually mature congregations experience differences, often over personal or "institutional" issues. In a multicultural church there can be conflicts over cultural and racial issues, too. Identify the correct issue and apply the correct biblical solution.

Develop Multicultural Small Groups The entire church will be influenced as the capacities for working together and accepting diverse leadership are developed in small groups. People will learn to accept and appreciate multiethnic leadership in small groups, making it more accepted and appreciated in the larger setting.

God calls us to share leadership and decision-making among all members of the congregation. Imagine diverse church members learning, serving and leading together—what a powerhouse! 

A Passionate Look Toward the Future

Excerpts from a conversation with General Shaw Clifton

by **Sue Schumann Warner**

*Senior Editor, New Frontier Publications,
U.S.A. Western Territory*

Four days before General Shaw Clifton commenced his term as The Salvation Army's 18th international leader, Sue Schumann Warner interviewed him in his office at the United Kingdom's territorial headquarters, during his final days as territorial commander of the U.K. Territory.

During the hour-long interview, which he punctuated with warm, hearty laughter—and one or two kindly “no comments”—the General revealed the compassion and concerns that would soon accompany him to his new office as the Army's international leader.

The Army's Role In Meeting Human Needs

Some needs never change; they are constantly with us. I am talking here about poverty, homelessness, fractured families and the consequential impact upon children. It's worth reminding ourselves that even with the sophistication of the 21st century, we are still having to hand out food. Even in the richest countries of the world we still have to feed people, clothe people and house people. There is inherent in our societal structures a deeply entrenched inequity and we have not conquered it. I'm not sure that society generally even recognizes it. Poverty and family breakdown are always going to be there, and I think the Army needs to be in the forefront of doing something about it.

Recapturing Our Advocacy Role

When I say doing something about it, I mean that the Army needs to rediscover its voice of advocacy for those who have no voice. The extent to which that can be done will vary from country to country. Some parts of the Army world are already

very skilled at this but many are not. I'm talking about doing it not necessarily in the glare of the public spotlight, but gaining entry into places where people of interest can be found. And usually, our good name—thank God we have a good name—and our uniform will open the doors. I'm not sure we press on the doors or even knock on those doors enough. We are just as bright as everybody else—probably brighter—and we have things to say. Our track record in working hands-on with these people gives us huge credibility, which I feel we don't always exploit to the full.



General Shaw Clifton

Human Trafficking

In our modern world we must recognize the assault and exploitation of women and children for sexual purposes. Here in the United Kingdom we're deeply caught up in seeking to do something for victims of that traffic. We're also working at sensitizing our young people to its dangers, particularly making our young men aware of the damage that can be done by being participants or clients of that dreadful evil. It's a global phenomenon, and I think The Salvation Army, of all Christian bodies, perhaps with the exception of the Roman Catholic Church, is beautifully poised to

use its network and its structures to do something meaningful in that field.

Sin in the Camp?

I'd like to have a word, then, if I may, about the evils of pornography, and perhaps take a risk by asking your readers, gently but lovingly, is there sin inside the camp in that regard? I'm aware that from time to time Salvationists fall victim to the seductions or temptations of pornographic literature and pornographic viewing. We need to be sensitive about that and come before God with it, sometimes for confession. I think I'll leave it just there, but we need to ask the question: are we ourselves without fault in these areas?

Women in the Army

I do not believe the Army has gone far enough in using its women, and I refer here not only to its officers, but also to its women soldiers and its women local officers. More doors can be opened, and I would like to try to do that during my tenure as General. I hope that the Army world has already noticed that I have appointed the first woman, Commissioner Robin Dunster, to be the Chief of the Staff. I'm at a loss to explain why this second highest office in The Salvation Army has never before been entrusted to a woman. I'm pleased now that it's been possible to put that right, and I hope that in the next 40 to 50 years it will become just as natural as appointing a male officer to senior leadership.

It's crucial that women have a voice on our policy-making bodies and that there is a genuine gender balance in their constituent members. When I took up my appointment as territorial commander in the United Kingdom, I found that the Cabinet had only two women out of a total of eight members—the wife of the territorial commander and the wife of the chief secretary. I immediately balanced out the numbers with a stroke of a pen. This can be done quite easily; it's just having the will to do it. But you've also got to make sure that you're not just putting in token representatives. Where you have a married officer in the Cabinet, but not that officer's spouse, you are depriving the spouse of that exposure and that degree of training, should they ever be asked to go on to more senior responsibilities.

Everything I'm saying applies to all women, whether single or married. I'm not insensitive to the factors that would affect a marriage, such as perhaps giving a married woman an appointment senior

to that of her husband, but I believe the time has come to take some risks in that area, and find those willing to be exposed in that regard.

Numerical Growth

One of my passionate goals is to see the Army growing numerically everywhere. There are special factors that we must face in some places, especially in Western cultures. But the bottom line is healthy churches grow. And they grow numerically. I ask the question: why are we not growing in those places? Despite high work rates by officers, soldiers and employees who serve very faithfully—some working far too hard in a sense—why is the blessing

of numerical growth withheld? I cannot come up with a simple answer, but lying very heavily on my heart is that question I raised earlier: is there sin in the camp?

Rediscovering Our Identity

When we see a lack of growth and a lack of converts, there are deeper, more probing questions to be addressed, and some of those questions will be painful and awkward to deal with. I believe these questions will take us right back to consider who we are under God and what are the purposes for which we've been raised up.

Are we still faithful to those purposes? Are we still obedient? Are we still humble? Are we still ready to risk everything for

*One of our strengths
is in re-inventing
ourselves to connect
to current culture*

The General waves the Army flag during his welcome and dedication meeting at London's Kensington Town Hall

Photo: Paul Harmer

*I would be worried if we
sought to abandon the
idea that we're a church*

Photo: Paul Harmer



the sake of the gospel? Are we overly concerned with our reputation? Are we truly passionately committed to those at the bottom of the social pile? Are we ready to risk our reputation—even our reputation with those who fund us (which I think for some parts of the Army world is considered as the biggest risk of all)? Surely the risk of not pleasing the One who brought us into being is in fact the biggest risk of all.

A Church and More

There is an interesting and quite healthy debate going on around the Army world about our basic identity. I think we ought to be ready as an Army to explain ourselves in a variety of different ways according to the occasion. For example, we are a church in every possible sense of that word—legally, socially, theologically—but we might be addressing people for whom the concept of church is a very negative concept. If that's the case, then why push that? We can explain ourselves in other ways and still remain true to what we are.

We can also talk about ourselves as a religious body, a charitable organization or a human service agency—all with ultimate loyalty to the Lord Jesus Christ. The truth is that we're all of these things

at the same time. You might want to emphasize one or the other at any given moment depending on the setting or depending on your audience, but all of them are true.

Where folk think that we're saying The Salvation Army is several organizations in one—no, we are always one. This is the holistic approach to who we are. I describe myself as a son, husband and father, in the same way the Army is a church, charity and human service agency—all of those things, all at the same time, each one enriching the other.

I would, however, be worried if we sought to abandon the idea that we're a church. If people find in the Army their primary allegiance to the body

of Christ, that alone makes us part of that body. We're not a parachurch organization like the Billy Graham Association, for example. Belonging to The Salvation Army in the formal sense is your membership in your local church. The General is a worldwide head of a Christian denomination as well as leader of all of those other manifestations of our life.

Membership and Attendance

There's a reluctance in today's postmodern culture that says: "I might want to come along and see what's going on, but I'll never join in any formal sense." That phenomenon is impacting all membership organizations. People may want to come out and participate in whatever is going on to a certain extent, but they don't want to be the secretary or treasurer or president, or even sit on the organizing committee.

We're feeling the pinch of this in the Army as we see our formal memberships in decline—in some places in sharp decline. We ought not to pretend otherwise. One thing I've noticed, however, at least in the United Kingdom, is that these effects are more evident where the officers have lost their nerve than where the officers still know what it is to be The Salvation Army.

Where you get leadership—local leadership that still believes in the Army, that still knows that the Army belongs to God, that still knows that the uniform works, that still knows that soldiership is a powerfully stunning witness to the saving grace of the Lord Jesus Christ—and where the officers are proud to be officers and aren't afraid to be seen in their uniforms and are willing to offer people the chance to become soldiers in the Army and take on proactive Salvation Army roles—there you see the Army doing much, much better. We must hold our nerve and stop seeking to be something we were never raised up to be or a pale imitation of something else.

Islam and Christianity

It's a cause for sorrow that in today's world the words "Islam" and "terrorism" are so frequently found together in the same sentence. My experience of living for nearly five years in the Islamic Republic of Pakistan is that a devout Muslim life is an impressive thing. I've learned that, as a Christian, if you want to win the respect of a Muslim, you must be rigorously Christian—not apologetic or living a watered-down kind of faith. Your Muslim counterpart will expect you to know your holy book just like he knows his Qur'an. He will also expect you to take your prayer life seriously, just like he does with great discipline and regularity.

The extremism that we see coming out of some parts of the Muslim world is, of course, not the true face of Islam—any more than violence perpetrated in the name of Christianity is the true face of Christianity. Those who are true believers in Christ know very well that violence is evil and has no place amongst us. Part of the difficulty these days is that the Muslim world gets confused between what is Western and what is Christian. They seem to see these as co-terms. It's our job to help unravel what is Western and what is Christian and let the gospel be seen in its simple purity, with the emphasis on a loving God who has a heart for the lost and gives himself for our salvation.

I recall the wise instruction of our Founder, General William Booth, on how a Salvationist should seek to interact with a person of another faith: "Never, never offer critical comment upon the faith of the other, but be ready with quiet poise to explain the hope that lies within your own heart as a disciple of Jesus Christ." I think that is still good advice. It leads to good conversation and results in mutual respect, and the conversation can plant a

seed. We ought not to approach members of other world faiths with a crusading or proselytizing spirit. We long for all persons to acknowledge Jesus Christ as Lord, but there is a place for wisdom and respect while still entertaining that hope. I think there's a place for fostering good friendships between Christians, Muslims, Hindus and Jews.

Governing the Army— Empowerment and Ownership

Salvation Army systems of governance have never been democratic. They are probably more democratic today than they have been, but that's still not saying a great deal. I welcome the trend toward consultation and the involvement of more people in reaching decisions. But I still want the Army to retain that distinctive element of autocracy in its systems because that makes for speedy decisions when the need arises.

Not every decision needs to be made on the spot, but sometimes there's an emergency, a crisis, a sudden need. In such a situation, rather than convening a committee, and then a sub-committee, and then a sub-sub-committee, it's better if a senior, seasoned, experienced person simply says, "We'll do that."

I don't want to lose that element of

autocracy, and yet I do want to see mechanisms that give a wider base of Salvationists more empowerment and a sense of ownership of the Army's mission. I think the extent to which that's been happening around the Army world is quite encouraging. It could happen more, and I think different parts of the Army world are in different stages of developing it. It needs to be encouraged.

Our Organizational Benefits

Experience shows that the way The Salvation Army organizes itself does have two distinct advantages. First, it seems to lend itself to adaptation. We should never stop reviewing ourselves with a critical eye and being ready to introduce change. If we don't adapt we will die. Maybe that's happening in some parts of the Army world. God forgive us if that is so.

Second, I think part of our genius—if I can use that word—is that we are able sometimes to re-invent ourselves and thus remain connected and relevant to changing social cultures. Some of those adaptations have not only to do with how we connect with those outside the Army—outside the gospel—but also with how we organize our internal life, and we should not shy away from organizational change and governmental changes if that's the direction

God is prompting us.

Regarding our rank system—I'm very open to revisiting that. I see nothing wrong with ranks, but I think if you're going to have a rank system it should be a sensible one. I'm aware that most officers in the Army will be promoted only once in their entire service from the rank of captain to the rank of major. That may seem a little odd to some people. It's also a little strange that we have taken the beautiful commissioned officer's rank of lieutenant and applied it to people who are not officers. I think that needs to be looked at afresh. The rank of lt-colonel has also been severely restricted in its use in recent years, and the time may have come to revisit that approach.

The way the General receives advice and counsel is also something that should always be subject to analysis. We must avoid tokenism in that area and make sure the various settings in which the General can consult provide for genuine consultation and not merely for that which is transient or token. The time may have come for the approach that we take to the General's Consultative Council to be subjected to further review to achieve the greatest effectiveness. **S**

Reprinted from New Frontier

*We need to rediscover our voice of
advocacy for those who have no voice*

The General, taking the salute, observes the march of witness as part of the Norwegian congress celebrations in Oslo



Preaching Opens Windows of Truth

If you want a clear view of God, you must learn to see
your own reflection in the biblical story

by Major Julie Slous

Director of Spiritual Formation,
College for Officer Training

If you have ever moved into a newly constructed house, you will know that there are certain challenges to be overcome. After arriving in Winnipeg last year to take up our new assignment at the training college, our family found out that construction on our new quarters had been delayed. It would be a few weeks before we could move in. Thus began a daily ritual of checking on the progress.

There was a catch, however. New home-owners weren't allowed into the construction zone unless accompanied by management, and such appointments were limited. For the most part, we had to do our evening progress check from the outside, trying desperately to peer through the sand-stained windows. It's a funny thing with construction zones—windows tend to be dirty and dusty all the time, both inside and out. Even when we vigorously wiped away the dirt on the outside, our view was impeded by the sand on the inside of the windowpane. Frustration set in. "If only we could get a clear view!"

As we probe deeper into the tensions of the preaching ministry, we as Salvationists are faced with the challenge of helping people get a clear view of God. When we proclaim the Word of God, we help people see the truth and the relevancy of the gospel to their lives. This happens not only in conversations initiated from the pulpit but also extends to the dialogues with people around us on a daily basis. Our primary task is to clean the window through which the Word of God is both viewed and received. How is this achieved?

Wiping Away Misconceptions About God

As secular society has sought to understand who God is, some have suggested that he is something of a Santa Claus figure—if you are good and you make your wish list, God will deliver everything that you ask. Others say God is like a policeman who patrols every alleyway of our lives and punishes us when we fail to obey his rules. Still others argue that God is a control freak—we are his puppets and, when we come to faith, we are dominated by his agenda for our lives. All of these statements represent huge misconceptions about God and stand in direct opposition to the truths of Scripture.

Another mistaken impression is that God has somehow removed himself from the pain and suffering of our world, that he is a mere spectator to the mess in which we find ourselves. Many opponents to Christian faith argue that if God were truly all that we say he is, then the world would not be in the state that it is! As we seek to have God conversations, be it from the pulpit or the pew, these mistaken beliefs create barriers to the proclamation of God's truth. As we seek to open windows of truth, our challenge is to wipe away these misconceptions about God and to help people get a clear view of him.

Upon what do we base our approach? A return to Scripture is essential. Within the Johannine community represented in the fourth Gospel, there was a need to clarify what was true about God. In John 1:1, the writer asserts, "In the beginning was the Word, and the Word was with God, and the Word was God." Building upon this theological conversation, he continues, "The Word became flesh and made his dwelling among us" (1:14), or as Eugene

Peterson paraphrases it in *The Message*, God "moved into the neighbourhood."

Just as this early Christian community needed to hear this message, so our society today cries out for this hope. God still lives in our neighbourhood! He walks with young children heading off to school, he accompanies us to our places of work, he lives in the back lanes of our communities and in cold, lonely places. Where there is pain, God comforts. Where there is danger, God protects. Where there is confusion, God directs. Where there are questions we can't answer, God reveals the sufficiency of who he is and helps us move toward theological understanding. God takes our postal code as his own. He lives in the midst of human activity and thrives on the relationship he shares with us as his children.

Wiping Away Misconceptions About the Church

How does society understand the concept of "church" today? If you search the Internet for references to church, more than 353,000,000 sites are listed. The sheer volume of writing on this subject highlights our struggle to understand what church means. For many, the traditional brick building with the steeple on top represents a place people go if they have it all together. Perfect people join the church because only perfect people are good enough for God. Church is also viewed by some as an elite social club for those who have been indoctrinated into the beliefs of the Bible. Good people go to church. Serious people go to church. So if you want to live life on the edge, Sunday morning worship is not the favoured destination.

Some people argue that churchgoing is just an empty religious ritual—one doesn't

need to go to a designated place at a designated time every week to be a Christian or to be a good person. For others, church is a place of moral order where lifestyle choices are challenged. Still others see it as a place filled with inconsistencies, and they dismiss the church for its lack of relevance or authenticity. When stated in these terms, we realize what a huge challenge it is to work through these tensions. As we endeavour to see through windows of truth, our goal is to wipe away these misconceptions so that people might truly see the value and the blessing that comes from being part of a Christian community and how God's truth continues to speak in this setting.

In the Early Church, Christian community was intended to be open to everyone in society—from the common labourer, to the widow, to the prostitute, to those who ruled in government and authority. It wasn't moral goodness that enabled people to find a place in Christian community; it was because they were drawn to the person of Jesus Christ. They knew firsthand the experience of his love and forgiveness. This experience was so electrifying and life-changing that it immediately attracted them to others who knew the experience as well. In the context of Christian community, early believers quickly discovered how they could draw strength from each other as they continued to face persecution for their faith.

We can now see that church is not a place for people “who have it all together.”

On the contrary, it's for people who are still “getting it together.” Wiping away the window stains that blur this perspective enables us to preach God's truth and create an environment in which it can be properly understood.

Finding Our Reflection in the Windowpane

So on Sunday morning the preacher stands in the pulpit to deliver God's Word for that moment. As he or she steps into this prophetic space, it's as if there is an imaginary window through which the congregation now attempts to see God. The preacher has worked hard throughout the week to clean away anything that would hinder the congregation's sightlines. Now the preacher stands behind this glass window in the strength of the Holy Spirit, trusting that some word or phrase is going to enable someone to see the truth of who God is.

How is this ?

In his book *Broken Words*, Paul Wilson stresses that preaching must become important to the listener. There comes a point when the sermon has to be owned by those sitting in the pew. This is best achieved when we look into the text and see our own reflection mir-

rored back at us. To do this effectively, we have to clean the residue from our side of the windowpane.

As an example, consider Elijah's story following his dramatic victory at Mount Carmel (see 1 Kings 19:1-18). It had been a good day in ministry for Elijah. He had just defeated all the prophets of Baal, proving the sovereignty and power of his God. Yet Elijah quickly fell victim to discouragement. In verse four, we stumble across him in the middle of the wilderness, pouting beneath a broom tree. Threats have come to his life. He is overwhelmed and ready to throw in the towel. As we view this agonizing scene, we see our own reflection.

We identify all those times in our lives when we have wanted to run away from our problems. Elijah's story becomes our own as we reflect on our journey.

It is in these great preaching moments that God comes into clear view because we have made a personal connection to the text. This has taken

effort on our part as it also has for the preacher. But in this moment, we are no longer peering through a sand-stained window. Now we see God, and his truth and the light of his glory shine into the dark places of our lives. S

As we seek to open windows of truth, our challenge is to wipe away misconceptions about God and to help people get a clear view of him

Continued from page 5

Your website www.FRWY.ca has some of the highest traffic of any Army site. How does the Internet enhance your sense of community?

We recently changed our church website to a blog, which is an easy way of creating daily entries without having to know a lot about technology. Rather than having a static website that looks like an online brochure, we keep things fresh and exciting by regularly updating the blog. We believe that sharing the journey and telling our stories are critical ways to enhance our sense of connectedness. When people read our blog, they'll discover we're nothing special—just a bunch of people trying to live Jesus as best we can.

We also have individual blogs where we check up on each other, so the web creates deeper community. It doesn't substitute for face-to-face, heart-to-heart

relationships, but helps us appreciate each others' daily thoughts, ideas and struggles. It even helps craft our sermons. Rather than using cheesy illustrations of people we don't know or who never really existed, we share personal stories and what we've learned through reading blogs. As a leader, it also helps me get the pulse of what's happening—especially in a transient, growing, unchurched community.

That commitment to community also affects your church leadership and structure. How is the Freeway different from a traditional Army congregation?

We don't have a five-year plan at the Freeway. We don't have a formal discipleship program. Instead of putting people through classes, we help them find Jesus organically through relationships. Things often spring up spontaneously. For

example, after Hurricane Katrina, a young woman approached me and said, “I really feel led to do something for New Orleans.” Two weeks later, five of us jumped in a van, drove for 21 hours straight and worked for four days in the city's poorer neighbourhood. We got rid of mould in houses, ripping out drywall so that it could be ready for rebuilding—saving families about \$10,000 each for what it would cost to have a company do it.

Since the beginning, we've tried to do things in community. It's not “God gave Pernell a vision and he manipulates people to follow it.” We lead in community, without the hierarchy or structure that you have in many Army corps. We want to encourage people to become missional followers of Jesus, rather than belonging to programs. It makes it messy and challenging to lead, but it's always better when Jesus works and speaks through us as a community of faith. S

In debating the latest style, have we lost sight of larger, more important issues?

by Darlene Oakley
Ottawa Citadel, Ontario

Uniform or Uniformity?

When I first put on the Salvation Army uniform at age 14, I was very proud of it. It was a symbol of my coming of age. I felt like I was becoming part of something greater than myself and that I could now contribute to the Army's mission in a new and significant way.

I have always held the view that the uniform is part of the Army's identity. When people see the uniform, they see The Salvation Army. A Baptist minister once said that Salvationists "wear their baptism." I took that statement as a personal challenge. The uniform was no longer something I put on every Sunday just so I could participate in the band or songsters. It became an outward sign to the world of who I am.

Yet times have changed and the attitude toward uniform wearing is not the same as it once was. Though the conditions of the war against sin may have changed, the war itself is ongoing, and we as an Army have to stay current. Getting stuck in a routine—just because it's what we've always done—is spiritually dangerous for us as Christians and as soldiers.

Uniforms were introduced to The Salvation Army in 1880. William Booth wanted his Army to have its own distinctive look. Since that time, the world has witnessed a lot of change—cars, computers, cellphones, e-mail, the Internet. Our uniform, too, has changed, as we've moved from high-collar to open-neck tunics, from bonnets to hats, and introduced summer uniform shirts and blouses for less formal occasions. Women even wear pants now, something unheard of in Booth's day.

Yet with all the modifications in recent years, I sometimes wonder if the motive behind our mission has become obscured by what we wear. In debating and arguing about the latest style and what is right or

wrong, perhaps we have lost sight of larger, more important issues. For instance, as a Salvation Army soldier—whether or not I wear a uniform—I am a Christian first and a Salvationist second. Wearing the uniform doesn't make me a Christian any more than signing the Soldiers' Covenant. What's important is my relationship with Jesus Christ.

Perhaps it's time to look at the whole question of uniforms as we seek to be relevant and "serve the present age"

Obstacles and Barriers

William Booth wanted a uniform so that his followers could dress simply and no one would be able to tell the poorer members from the richer ones. I'm sure he never envisaged it creating a new kind of elitism among members of our congregations.

Yet for many years, a perceived barrier has existed between those who are in the band and songsters and other uniformed soldiers/officers or those who don't wear uniform at all.

Salvation Army corps are not meant to be just about the band or songsters. They're supposed to be places where everyone is welcome and free to worship. The uniform is meant to be a symbol of one's commitment to Christ, not an indication that you belong to an elite group.

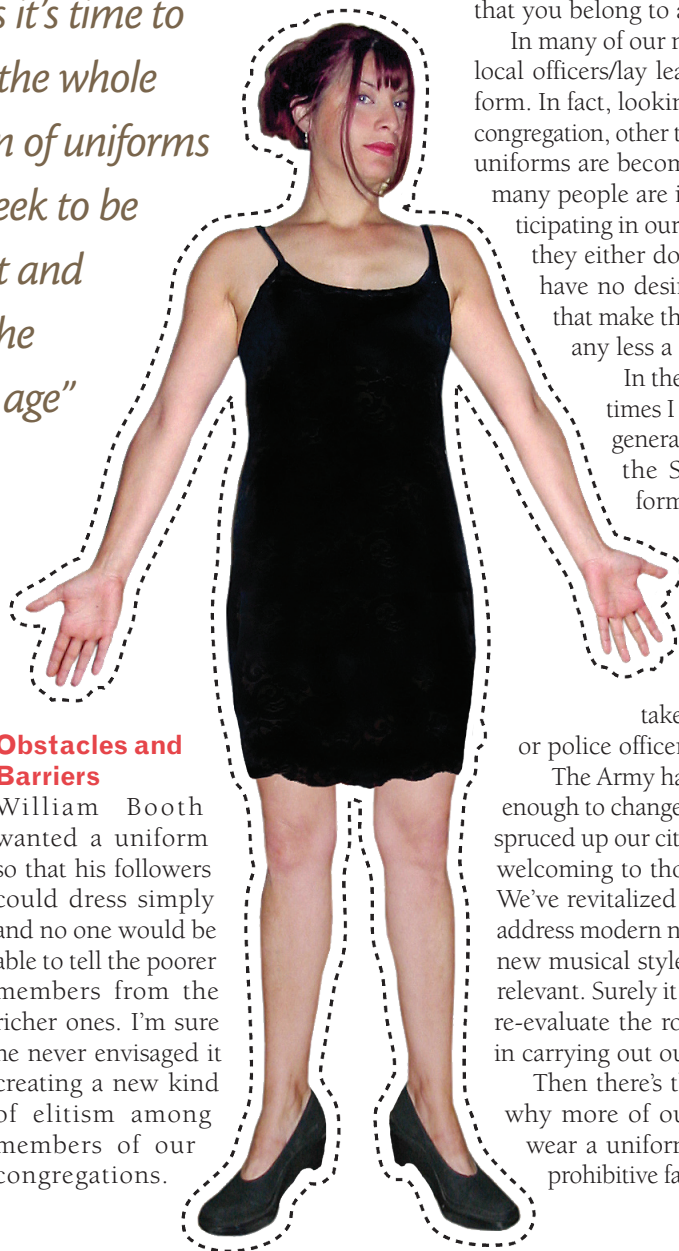
In many of our newer corps today, the local officers/lay leaders don't wear uniform. In fact, looking around the average congregation, other than band or songsters, uniforms are becoming scarce. And how many people are intimidated from participating in our corps groups because they either don't have a uniform or have no desire to wear one? Does that make them any less Christian, any less a Salvationist?

In the world at large, sometimes I wonder if the younger generation even knows what the Salvation Army uniform stands for. When we appear on the street or go door to door, they may recognize what we wear as a uniform, but how often do they mistake us for security guards

or police officers?

The Army has always been flexible enough to change with the times. We've spruced up our citadels to make us more welcoming to those outside our walls. We've revitalized our social services to address modern needs. We've embraced new musical styles to stay current and relevant. Surely it is just as important to re-evaluate the role our uniform plays in carrying out our mission.

Then there's the whole question of why more of our own people don't wear a uniform. Certainly cost is a prohibitive factor for many. In addi-



tion to the formal uniform, there are the shirts/blouses, ties/pins, hats/caps and summer epaulets for those who wish them. It quickly adds up. And for those outside Toronto or St. John's, there is the added factor of ordering uniforms from a distance and paying shipping costs or travelling at great expense into the city to get measured and fitted. The financial burden simply proves to be too much for many.

attire for Sundays and public meetings, and maybe it's time to redesign these as well, including a standardization of colour and fabric. Right now, colour varies from a dark black to a light navy, and fabrics are either a mixture of wool and polyester or straight polyester, both of which require dry cleaning—yet another expense.

I like the new casual uniform jackets for women. They're sharp, stylish and comfortable, and communicate who we are to our 21st-century world. And having "The Salvation Army" embroidered clearly on the front certainly eliminates the only question I've ever been asked wearing my uniform in public: "What does the 'S' stand for?"

Looking to the Future

Whatever changes are ultimately put in place, the biggest challenge remains making the decision to change in the first place. People are afraid of change—no matter the arguments for or against—and will make every excuse to avoid it. Yet we must not get so focused on what we've been doing for the past 120 years that we lose a vision for what the Army can do in the next 120 years. We have to decide what is important and stop majoring in the minors.

Would the Army still be the Army with a different uniform? Yes. Would our musical ministries still have the same spiri-



The uniform is meant to be a symbol of one's commitment to Christ, not an indication that you belong to an elite group

Possible Solutions

So we are left with several questions about the uniform. Do we keep it? Do we lose it? Do we change it? If so, how? If not, what are the ramifications for ongoing successful ministry in the 21st century?


Our uniform needs to have a look that sets it apart from business suits and inspires pride in those who wear it. But it also needs to be practical, affordable, accessible and adaptable to varying climates and environments.

In 1999, the Army hired an outside company to design a casual uniform. Some of their suggested changes were officially adopted, and since that time more items based on uniforms in other territories have also become available. So in some ways great strides have been made in providing casual uniforms for everyday wear.

But our dress uniforms are still normal

Why do we have to have a formal dress uniform for Sunday wear? Couldn't informal or casual uniforms be used just as well? They would certainly be less expensive. The military, regional police and RCMP all have dress and casual uniforms. Perhaps this could be another consideration—one formal uniform for outside events and a less formal version for when we are among ourselves. This could even apply to our bands and songsters. It would certainly present a more welcoming visual image to those visiting our congregations for the first time and would go a long way toward eliminating the "us versus them" feeling.

tual impact with a different uniform? Yes. Would we still be Christians reaching out to people who need Jesus? Yes. Would we still hold that as our Christian mission? Yes. Would we still be The Salvation Army? Yes.

Let's not become like the Pharisees, holding fast to long-held rules and traditions to the exclusion of all else. May what we do and how we do it never prevent us from seeing Jesus and keeping him at the heart of our unique mission and ministry. 

Desperate Housewives

To work or not to work? Moms face a tough decision when balancing the demands of family and career

by Captain Kathie Chiu

Corps Officer and Executive Director of The Caring Place Ministries, Mountain View Community Church, Maple Ridge, B.C.

I remember the dream I had of giving birth, baking cookies and playing with my children in a perfect house. Laundry never piled up and dinner was always ready when my husband arrived home from work. Then I had twins and my life changed forever, the dream dissolving as reality hit me. I had always wanted to be a Stay-at-Home Mom (SaHM) but now there wasn't a choice: I couldn't afford day care for two. As the twins got older and another baby came along, things became even more hectic. It wasn't anything like


rewards. Often, the vexing moments vanish as we watch our children take their first steps and say their first words. The time we get to spend watching them play and develop their characters far outweighs the peanut butter smeared on the sofa, the mile-high laundry pile and their screaming in the background.

While being a SaHM can also be financially difficult, if you are ready for the challenge, it can be done. My husband and I had to be very creative, however. He would frequently pick up an overtime shift

housing co-op and helped lead Sunday school at our church.

In the past 10 years, the number of women who choose to stay home to raise their children has increased 15 percent. It's a tremendous opportunity for our churches to reach out to them.

In her blog, my daughter writes about the privilege of being able to stay at home with her children. I'm happy that she can do it at this time in her life. I have been blessed to have both experiences. I still have two young children at home but a part-time babysitter allows me to work, too. Like me, you may be in a different phase in your life where you choose to work outside the home. If so, God will help you to overcome the challenges that go with that lifestyle and help you spend the time you need with your children, raising them in a godly way.

God has blessed us so much and we have a lot to be grateful for this Thanksgiving. When we get lost in the craziness of babies, diapers, kids' activities and housework, it's sometimes hard to see those blessings. But in our saner moments, we see them clearly. My prayer is that God will open your eyes to the many possibilities for your life and that, above all, no matter what you choose—to stay or not to stay at home—you will do it all for him. 

In the past 10 years, the number of women who chose to stay home to raise their children has increased 15 percent



my dream—at times it was more like a nightmare.

Reading about that wonderful woman in Proverbs 31:10—“A wife of noble character ... is worth far more than rubies”—didn't do me any good at all! I couldn't even cope with a few children, never mind make all their clothes, manage employees and run a profitable real estate business. And I'll tell you this, if my husband sat around with the men at the city gate (31:23) instead of helping me out, I wouldn't have survived. Thank goodness he can cook!

If you are a SaHM, then I salute you. Being a SaHM isn't easy, but it is full of

at work, and I contributed to the family income by babysitting and working part-time when my husband was at home.

The life of a SaHM is also a lonely experience. Children may be a big part of SaHMs' lives, but they're not our whole life. I needed adult conversation during the day. Even in the worst winter storm, I would bundle up my three little ones, put them in the sleigh and pull them to a friend's house to socialize and have a cup of tea. Fortunately our church also ran a mom's morning Bible study with child care. Keeping my mind active was important, too. I helped write a newsletter for our

Staying Sane While Staying Home

- ✦ Join a women's group at your church or organize one
- ✦ Take a night course or start a book club
- ✦ Keep a journal or online blog
- ✦ Volunteer for short-term projects in your church or community
- ✦ Check out mommysavers.com, momsoffaith.com and lifetoolsforwomen.com

Read about Kathie's wonderful and crazy life at sheeptalesandkneedlesoup.blogspot.com

Memorial Donation

THUNDER BAY, ONT.—Family members of the late Albert Fron stand behind a new pulpit funded by donations received in his memory after his passing last year. A soldier for more than 50 years, Albert was a skilled carpenter and cabinetmaker and a longtime bandsman at Thunder Bay CC. The new pulpit will be a fitting memorial to his life and ministry



New Strength for God's Service

WOODSTOCK, N.B.—Cpt Mae Wales, CO, welcomes newly enrolled soldier Edward Kearney, left. Also pictured are Diane Schriver who was commissioned as CSM and Jeremy Pearson who transferred to the corps from Goderich, Ont.



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SALVATIONIST.ca

Celebrating 85 Years York Community Church

1100 Weston Rd, Toronto

October 21-22

Guests: Majors Frank and Myrna Dixon

Saturday, Oct 21

5 p.m. - Anniversary Banquet (by ticket only)

7 p.m. - Concert (open to all)

Sunday, Oct 22

11 a.m. - Service of Thanksgiving

For further details, contact Majors Byron and Joy Kean at 416-766-1361

Newfoundland Salvationist Receives Order of Canada



ST. JOHN'S, NFLD. & LAB.—**Dr. Otto Tucker**, a Salvationist from St. John's Temple, was among the nearly 80 people named to the Order of Canada in July. Although he is a distinguished professor, he was appointed as a member of the Order primarily for his achievements in heritage research and his ongoing role as a lecturer in that field.

In his earlier years Dr. Tucker served with distinction as a Salvation Army officer. In several Newfoundland communities he simultaneously carried out the tasks of a corps officer, teacher and school principal. His eagerness to acquaint himself with local history left a lasting impression, especially on his students.

His thirst for learning led to his becoming a graduate of Memorial University of Newfoundland and Labrador, the University of Alberta and the University of Toronto.

Dr. Tucker spent three years in the Northwest Territories, where he served the people in the dual role of principal and community advisor. After teaching at Acadia University, the University of Toronto and Bishops' University, Quebec, he was appointed to the faculty of education at Memorial University, where he served with distinction until his retirement in 1988.

Always a man of vision, Dr. Tucker founded the Wessex Society of Newfoundland, which promotes Newfoundland's ties to the West Country of England. As leader of the provincial society, he has travelled to England to lecture to heritage groups, particularly in the West Country.

The Order of Canada will add to the many awards Dr. Tucker already holds. Among those awards are the Canada 125 Medal, the Queen's Jubilee Medal, the Heritage Award of Newfoundland and Labrador Historical Society, the English Silver Star of St. George and an honorary doctor of laws degree from Memorial University. In 2004, Dr. Tucker was named among the first nine recipients of the newly instituted Order of Newfoundland and Labrador.

Local Leadership Strengthened



BURLINGTON, ONT.—Three new CCM members are welcomed at Burlington CC. From left, assistant CCMS Mjr Ivy Monk; Greg Gale; Mary Gale; Moira Banks; Mjr June Newbury, then CO

CORNER BROOK, NFLD. & LAB.—CSM Mona West and BM Eric West receive their commissions from Mjrs Scott and Michelle Rideout, then COs, Corner Brook Citadel



Growing God's Army

GAMBO, NFLD. & LAB.—Five new soldiers are welcomed by Cpts Wycliffe and Shirley Reid, then COs. Displaying their Soldiers Covenants, from left, are Nancy Collins, Lilly Goulding, Stephanie Hayter, Sandy Brennan and Joe Brennan



Recognition of Achievement



GLACE BAY, N.S.—Les Butler receives a plaque for raising the most funds in this year's Red Shield Appeal. Making the presentation are Cpts Kristian and Lesley Simms, COs

Include Booth College in Your Will



After providing for your family and loved ones, you, as a supporter of The Salvation Army's William and Catherine Booth College, may want to include the college in your will, thus helping to perpetuate your memory and assure the long-term

future of the ministry of the college.

Bequests can reduce the tax payable in the final year of your life, in addition to tax payable by your estate, if any. The college will not be taxed on any bequests made to it.

You can give needed support to William and Catherine Booth College by simply including the following words in your will:

"I give, devise, and bequeath to The Salvation Army William and Catherine Booth College, 447 Webb Place, Winnipeg, Manitoba, R3B 2P2, Canada (insert amount being given here) to be used to support the ministry of education of William and Catherine Booth College."

A bequest can be a specific dollar amount, a specific piece of property, a percentage of an estate, or all or part of the residue of an estate. You can also name William and Catherine Booth College as a contingent beneficiary in the event someone named in the will is no longer living.

It is recommended that a lawyer help in drafting or amending a will.

For more information, contact Booth College Development Department, 447 Webb Place, Winnipeg MB R3B 2P2

Newly commissioned officers herald hope for the future

Ethics Symposium explores challenging questions

Booth College celebrates 25 years of equipping for global mission

celebration
ONETWOFIVE

Winnipeg, Manitoba
June 15-17, 2007
www.salvationist.ca/onetwofive

GAZETTE INTERNATIONAL

Promotions to commissioner

Col Vinece Chigariro (TC, Zambia Tty)

Promotions/appointments

Lt-Cols Ribut Basuki/Marie Kartodarsono, TC and TPWM, Indonesia Tty, with rank of colonel; Lt-Cols Bo/Birgitte Brekke, TC and TPWM, Pakistan Tty, with rank of colonel; Lt-Cols Emmanuel Paul/Gulzar Emmanuel, CS and TSWM, Pakistan Tty; Mjrs Romeo/Evelyn Alip, general secretary and command finance officer, Liberia Command; Mjrs Alistair/Astrid Herring, CS and secretary for mission development, Eastern Europe Tty, with rank of Lt-colonel

TERRITORIAL

Accepted as lieutenant

Dianne Guevremont

Appointments

Mjrs Donald and June Carver, assistant DS for

youth and camps and DYS, Que. Div (transferred from U.S.A. Eastern Tty); Lt Dianne Guevremont, CFS program director, Halifax CFS, Maritime Div; Cpt David Warford, special assignment, Sask. Div

International College for Officers

Mjr Joanne Binner (Oct 11-Dec 4)

Long service—25 years

Mjr Elaine Braye

Retirements

Col Roy Bungay, out of Fortune, NL. Last appointment: DC, Nfld. & Lab. W Div; Col Joy Bungay, out of Wesleyville, NL. Last appointment: DDWM, Nfld. & Lab. W Div; Mjr Lois Dueck, out of Haven of Hope, St. John's, NL. Last appointment: medical leave; Mjr Fronie Sampson, out of Peterview, NL. Last appointment: property services officer, THQ property

Promoted to Glory

Mrs Mjr Isabella Peck, from Peterborough, Ont.,

Jul 24; Aux-Cpt Edwin Howell, from Berwick, N.S., Aug 13

Name changes

Estevan Corps, Sask. Div: Estevan CC

CALENDAR

Commissioner M. Christine MacMillan

Sep 29-Oct 1 Eastwood anniversary, Windsor, Ont.; Oct 13-20 Pan American zonal conference, Camp Hoblitzelle, Texas, U.S.A. Southern Tty; Oct 24, 26 Spiritual Life Institute, JPCC; Oct 28-29 Bermuda congress

Colonels Glen and Eleanor Shepherd

Oct 13-20 Pan American zonal conference, Camp Hoblitzelle, Texas, U.S.A. Southern Tty; Oct 28-29 Corner Brook Temple, NL

General and Mrs Bramwell H. Tillsley (Rtd)

Oct 21-22 Gander, NL

Canadian Staff Band

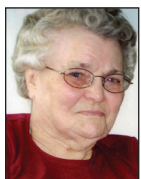
Nov 4 Oshawa Temple, Ont.

TRIBUTE



PEFFERLAW, Ont.—Lt-Colonel James Bramwell Meakings was born in North Battleford, Sask., to officer parents. Commissioned as a member of the Courageous Session in 1958, he retired with his wife, Ruth, after 43 years of service. This included more than 26 years in corrections and justice services, four corps appointments and two years as executive director of men's social services in Vancouver. From 1988 to 1992 he served as territorial correctional and justice services secretary before being appointed as divisional commander, first in Manitoba, then in Ontario Central Div. A visionary, gifted leader and administrator, Bram influenced, developed and empowered others for leadership. His pleasures included music, travel and building of any kind. He is missed by his wife, Ruth; daughters Lynn (Brian) Armstrong and Elaine (Ian) Gillingham; son, Blair (Jennifer); and 12 grandchildren who especially appreciated his quick wit and fun-loving spirit. Bram fulfilled his chief desire, based on 1 Samuel 2:30, to honour and serve his Lord.

PRINCE ALBERT, Sask.—Born in 1912, Clara Hodgson was the oldest senior soldier in Prince Albert. She served faithfully as a Sunday school teacher and as a member of the home league and CCM. She enjoyed reading and knitting items for her family and neighbours. Confined to hospital during her final weeks, she witnessed to her visitors and challenged family members about their spiritual lives. With patience and courage she gave assurance that she was ready to meet her Lord. Clara is remembered by her son, William (Rosemarie); daughters Florence (Jim), Elvira (Svend), Betty (Wes) and Elaine (Paul); 23 grandchildren and 29 great-grandchildren.



HARE BAY, Nfld. & Lab.—Nellie Brown was born in 1916 and accepted Christ as her Saviour at a very young age. She was enrolled as a senior soldier in Hare Bay in 1936 and attended the corps faithfully with her husband, Max. Nellie was blessed with the gift of hospitality and often opened her home to minister to corps officers, their families and other people in her community. She exemplified in her daily living the life and beauty of the Lord she served. Nellie is survived by five children, 10 grandchildren, 12 great-grandchildren, one sister, two brothers and many other family members and friends.

OSHAWA, Ont.—Cecil Gurney moved to Oshawa as a young boy, started attending The Salvation Army and became a soldier in 1950. Cecil and his wife of 67 years, Amelia (Millie) Salisbury, were faithful followers of Jesus Christ and dedicated Salvationists. Cecil served in many capacities at Oshawa Temple including corps secretary, corps cadet counsellor, thrift store manager and head usher. Cecil is survived by his daughter, Joan Snelgrove, and daughter-in-law, Glenys, as well as grandchildren and great-grandchildren.



WHITE ROCK, B.C.—Born in Hoborn, London, England, in 1932, Norma Rose Staines was enrolled as a soldier in White Rock in 1993. Norma made a huge impact for Christ in the community and in the lives of fellow Christians as an active CCM member and served faithfully as the welcome sergeant. She used her gift of poetry to express her love for God and to encourage her friends and family. Norma is survived by daughters Kay, Kelly and Vicki, and their families, as well as a church family who misses her very much.



RED DEER, Alta.—Margaret Bruyey was born in 1919 and served faithfully as a soldier for 51 years in Red Deer. During that time Margaret ran the thrift store, served as home league treasurer, was corps pianist and maintained the corps books. She was an active CCM member who ministered in nursing homes by playing the piano for services. Margaret is remembered by all as a person in whom Christ's love was shown. She has left a rich heritage through her children and will be missed by her friends at the corps and by those to whom she ministered.

PRINCE GEORGE, B.C.—Bea Dawson (nee Walker) was born in Saskatoon in 1937. Raised in Stranraer, Sask., Bea moved to Rosetown, Sask., where she worked at the hospital. Bea met Ken Dawson, a man who wore a cowboy hat, boots and dark glasses, and told her friends she would never marry anyone like that. In 1957 he became her husband and lifelong friend. Bea and Ken moved their family to Prince George in 1968 where Bea became involved in the community and ran an in-home day-care centre. They became active members of Prince George CC with Bea making blankets for use in CCM ministry. Bea passionately tended her garden until moving to Simon Fraser Lodge from which she was promoted to Glory. Bea raised six children and seven grandchildren, and has been an inspiration to all. Bea will be missed but never forgotten.



BOTWOOD, Nfld. & Lab.—Born in 1916 in Bobby's Cove, Nfld. and Lab., Elsie Boone lived for many years in Point Leamington, Nfld. and Lab., where she raised her eight children. Enrolled as a soldier in the 1950s, she attended Sunday meetings regularly and was a member of the home league. Elsie's final years were spent in Botwood. She is sadly missed by her children, grandchildren and great-grandchildren, and by her special friend, Warren.

BRANDON, Man.—Born in 1911, Myrtle Armstrong was the youngest of eight children born to William and Hester Elliott. Her father was a prominent Brandon architect. Myrtle was the last surviving member of the Elliott Family Orchestra, which toured Western Canada and the United States during the 1920s. In 1931 she married George Elliott Armstrong. A longtime member of Brandon Corps, Myrtle served as a Sunday school teacher, songster, CCM worker and home league secretary. She is remembered for her testimonies, children's stories and various creative object lessons. Myrtle is survived by her son, Elliott (June); daughters Edna (Charlie) Cookson, Lillian Howell and Gladys Thompson; 13 grandchildren, 23 great-grandchildren and one great-great-grandchild; numerous nieces and nephews.



WINDSOR, Ont.—Sandi Oszter was born in Romania and immigrated to Canada as a young adult. He moved to Windsor, where he was introduced to The Salvation Army by his employer. At first using it as an opportunity to improve his English skills, Sandi soon found himself caught up in its message and gave his heart to the Lord. He was enrolled as a senior soldier and served for several years as youth pastor at South Windsor Corps. Sandi will be remembered for his enthusiastic love for the Lord, God's Word and witnessing about his Saviour. He touched many lives and will be deeply missed. Sandi is survived by his wife, Christine, son, Richard, and daughter, Sarah.



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Why an Army?

MARCHING as to WAR

Part one of a three-part series
calling The Salvation Army
back to its founding idea

by **Captain Grant Sandercock-Brown**

Corps Officer, Chatswood Corps, Sydney, Australia

Before The Salvation Army ever became a Christian Movement, it was an idea. The logic behind its birth was: We want to win the world for God; let's adopt a quasi-military structure with a clear and direct chain of command that will help us bravely go wherever the need is greatest.

It was a very good idea wrapped in a military metaphor—a metaphor that was both innocent and energizing at the same time. In 19th-century Britain, soldiers were heroes. They were looked up to and admired. A Salvation soldier was a Christian whose personal commitment, dress and lifestyle proclaimed that he or she was prepared to be heroic, risking all to win the world for God.

Up until the First World War, this military metaphor invigorated and focused the work of the Army. It was a huge part of our dramatic worldwide expansion. But while the accessories of the metaphor remain, in the West we are at the end of decades of slow and steady decline in terms of membership and attendance. What has happened?

We were still a vibrant and numerically strong movement in the 1930s, but something

seemed to change after the tragedy of the Second World War. A growing “militarism” infiltrated our ranks. By militarism I mean a change from a heroic, energizing metaphor to increasing military rigidity. In fact we became focused on “standards” and the military trappings that went with them.

Ironically, considering William Booth's grooming (and what we suspect about Jesus), you couldn't be in some corps bands if you had a beard. We began to pride ourselves on deportment. Phrases about “wearing your uniform well” and, even more disastrous, judging people about their uniform-wearing, began to creep in. People were sent home from worship because of their dress, young men hauled over the coals for being late or having their hair long or their tie loose, and women for wearing incorrect stockings.

And yet Scripture explicitly tells us not to judge people by the clothes they wear (see James 2:1-4). It also affirms that it is humanity that has an obsession with appearance; God looks at our hearts (see 1 Samuel 16:7). And as Major Chick Yuill has said, whatever our reasons for wearing our uniforms, it was never to make



*If we want to be relevant and effective,
we must be more than “toy soldiers;”
we need a burning passion for the fight*

us “look smart.” We had, I suspect, become guilty of doing the third or fourth most important thing really well.

This shift from energizing metaphor to militarism is a symptom of our disconnection from the Army's founding idea. In recent years we have failed to give people a credible Kingdom reason for soldiership and the lifestyle that goes with it. We have certainly failed in raising up huge numbers of heroic soldiers whose main goal is to

“go for souls and go for the worst.” Even for many current soldiers, our once energizing metaphor may be little more than a familiar habit.

If significant numbers of our people have no particular interest in our original, energizing metaphor, is it any wonder we are in decline? Because of this disconnection with our founding idea and our inability to clearly state our military metaphor's Kingdom purpose, many young people have been enticed away. Some have been




lost to the intellectual rigour of Calvinism. Some have left us for the emotional engagement of Pentecostalism. Some have just left.

What I am saying is that we need a good reason to go on being an army. We need a good reason to be soldiers. History or habit is not enough. A Jesus warrior's personal covenant of discipline is not enough either. Our reason for being an army must relate directly to the things of eternity and have gospel significance for our entire Movement.

I believe our military metaphor is still a good idea. It is valid, valuable and probably impossible to change. As The Salvation Army, we are still at war with poverty, abuse, neglect and despair. Underneath our

militarism we still long to win the world for God! We are still activists for the gospel. We are not deterministic Calvinists but people of the Wesleyan tradition who believe God has called us to play our part in his redemptive plan.

The Salvation Army can still be a grand and inspiring idea wrapped in a military metaphor. But we must be more than "toy soldiers"—we need a burning passion for the fight. We must believe once again in the relevance of our founding idea and that the God who is its author has not finished with us yet. We need to repent and we need to refocus. Yes, we may be imperfect, but God has ever used imperfect vessels for his glory. We can still be heroes! 

Hot Off the Press!

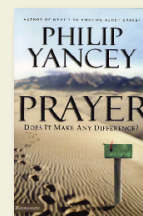
Check out these newly released books at your local Christian bookstore

Prayer

Does It Make Any Difference?

by Philip Yancey

In his most powerful book since *What's So Amazing About Grace?* and *The Jesus I Never Knew*, Philip Yancey probes the very heartbeat of our relationship with God. What is prayer? How does it work? And more importantly, does it work? This book explores the mysterious intersection where God and humans meet and encourages us to enter an eternal partnership with him. (Zondervan)

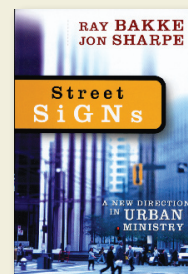


Street Signs

A New Direction in Urban Ministry

by Ray Bakke and Jon Sharpe

This ministry-transforming guide will equip Christians to become volunteer consultants, bringing together church and city leaders to mobilize resources for urban renewal. *Street Signs* provides basic methodology, stories of how this is successfully being done all over the world and practical how-to suggestions. (New Hope)

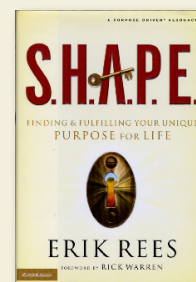


S.H.A.P.E.

Finding and Fulfilling Your Unique Purpose for Life

by Erik Rees

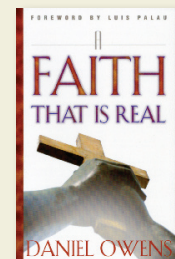
Rick Warren's bestselling book *The Purpose Driven Life* describes God's five purposes for every Christian. Now Erik Rees helps you discover God's unique purpose for your life based on the way God has shaped you. Filled with Scripture and real-life stories, *S.H.A.P.E.* will help you unlock your own God-given potential and uncover a Kingdom plan for your life. (Zondervan)



A Faith That Is Real

by Daniel Owens

You say you're a follower of Jesus—but how real is Jesus to you? Are you just going through the motions, doing good things, but really living just for yourself? This study on the book of James offers practical, down-to-earth principles to help believers experience the fullness Jesus offered and move beyond "pretend" Christianity. (Victor Books)

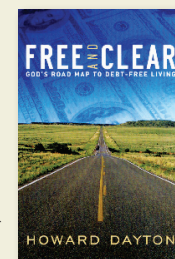


Free and Clear

God's Road Map to Debt-Free Living

by Howard Dayton

For many, debt has become a crippling way of life. God has a better way, and he has laid it out clearly in Scripture. *Free and Clear* offers biblical money-management practices that will restore your financial health and refresh your spirit. Howard Dayton's step-by-step approach and compassionate writing will give you hope and encouragement as you begin your journey to financial freedom. (Moody Press)



A PLACE OF MIRACLES

Wiarton experiences a rebirth of Salvation Army ministry

by Lt-Colonel Margaret Hammond

Wiarton is a town of fewer than 4,000 people, situated on Ontario's scenic Bruce Peninsula. The Salvation Army "opened fire" there in 1884, under Salvationist pioneer Joe Ludgate. Captain McCarthy became the first commanding officer. The fledgling work closed in 1898, but was reopened on May 29, 1915. The Army finally withdrew its forces in 1987, giving the hall to the community to be used as a second-hand store.

Fast forward 12 years, however, and there is now a healthy corps with a band, Sunday school, kids club, community care ministries, women's and men's groups, family services and a soup kitchen. The building also houses a day-care centre, legal-aid office and an adult learning centre. Last September, the corps sent two cadets to the new college for officer training in Winnipeg.

Behind this resurrection is a woman who says her life "has been a series of profound miracles." Mary Millar, raised on a farm near Stayner, Ont., in an Anglican family, knew Jesus

was with her from childhood, and her confirmation into the church was a meaningful event in her life.

After she and her husband, Dwight, were married, they moved to Kincardine, Ont., where he was employed with Ontario Hydro. Eventually, Mary owned her own business as an image and fashion consultant, but the dishonesty of an employee resulted in the closing of the venture. "Having been broken myself, I now understand the brokenness of others," Mary says of the experience. "Facing financial disaster taught me how to be compassionate."

In 1994, Dwight, Mary and their three children moved to Wiarton. Throughout their marriage, Mary had actively supported the Anglican Church in Kincardine. But in their new community, they had difficulty finding a suitable congregation, so the family commenced a "church search."

Dwight had not been in a church since their marriage 17 years before, but as a teenager in Kirkland Lake, Ont., under the influence of Captain Glenn Patrick, he had briefly been a



Salvationist and he suggested that Mary try the Army in Owen Sound, Ont. The whole family went together, and it was a life-changing moment for them. Mary became a soldier in May 1995, and the three children followed her into active salvationism.

In late 1994, Mary was asked by the corps officer in Owen Sound to serve as a family services worker in Wiarton for 15 hours a week. The United Church would provide space for her. She accepted the challenge and says that "by January I knew

why I had been created."

Mary found some prayer warriors at a seniors' residence where she began holding meetings. Envoy Lucy Law, from an earlier era, was part of her support team. The Army's motto for that year was "Do something." And they did.

Mary assessed the community needs. Single moms were a group for whom

Lts Mary and Dwight Millar



few services existed, so a community kitchen was established in the Mormon Church, where women received cooking lessons. The next obvious step was a kids' club, which operated out of the Lutheran Church. Salvationist Bert Morris from Owen Sound scrounged up some brass instruments and came out to teach some of the youngsters to play. He is still at it and has both a seniors' and learners' band functioning.

Eventually there were Army activities operating in seven different locations. The old Army hall was acquired and reopened as a thrift store. For the two succeeding summers, meetings were held in a tent erected behind the store.

The corps officer of Owen Sound, Captain Gordon Armstrong, then dreamed of a permanent L-shaped facility with one wing for the corps and one for community services. It was right there already: a long-unused printing plant that even had the right shape! But it was a dump, in an almost total state of disrepair.

With financial assistance from Owen Sound Corps, community support and volunteers, they purchased the building and began the long task of refurbishing. Meetings commenced in the only usable section in October 1997.


There were multiple problems to be dealt with. After many months of leaks, a local company offered to repair the

roof for free and, slowly, other problems and deficiencies were tackled.

"It took two years of frustration and waiting," says Mary, "but we had faith to believe that the project would come to completion. Each day we saw lives being touched by the love of God. Now the building is continually in use. It is our church on Sunday, but during the week it is a beehive of activity."

Officially, Wiarton became a corps in 2001. That was also the year that Mary's husband, Dwight, was converted to Christ, took early retirement and was enrolled as a soldier by his wife. In 2003, he and Mary were commissioned as lieutenants and together they are providing leadership to 24 senior soldiers, 18 junior soldiers and 29 adherents. Wiarton is a place of resurrection miracles.

"It is totally beyond me," says Mary. "It is the power of God." Drawing from the Old Testament story of Moses and the Red Sea, she states, "People miss the parting of the waters because they won't step out in faith."

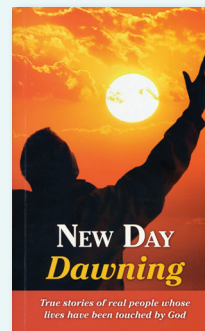
Mary and Dwight dream big dreams for their community: a seniors' residence, second-stage housing for women, low-income housing for families. "We want everybody on the Bruce Peninsula to know where to find 'living water.'" 



New Day Dawning

by Fred Ash

Featuring true stories taken from the early years of *Faith & Friends*, this compilation is drawn from the testimonies of real people whose lives have been touched by God. Some had hit rock bottom, losing family, friends, jobs, even their identity. Some encountered insurmountable obstacles—sickness, depression, personal tragedies that robbed them of hope. Others found that fame and fortune did not satisfy the deepest longings of their soul. Then they looked up to Jesus and a new day dawned.



Good Old Army

Ontario Central Reservist Band

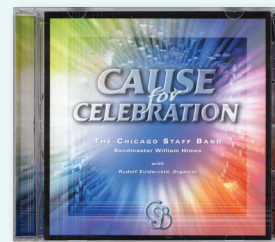
Tracks include *Emblem of the Army*, *Silver Threads*, *Eyes Upon Jesus*, *'Neath the Flag*, *Shout Salvation*, *Count Your Blessings*, *Amsterdam Congress*, *Deliverance*, *Take Up Thy Cross*, *By Love Compelled*, *Temple 85* and many more.



Cause For Celebration

Chicago Staff Band

Tracks include *In Good Company*, *Cause For Celebration*, *Joshua Swings the Battle*, *Glorify Thy Name*, *Glorifico Aeternum*, *'Mid All the Traffic*, *The Blessing*, *Toccata in D Minor*, *Amazing Love* and *Finale from Symphony No. 1* with Dr. Rudolf Zuiderveld, organ.

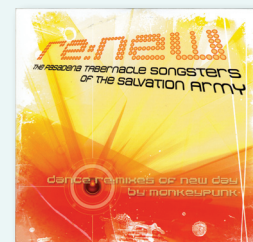


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Re:New

Pasadena Songsters

A particularly unique recording, this CD is made up of vocal tracks from the group's previous album, *New Day*, remixed into what is essentially a dance record. Complete with electronic beats and melody lines, the 10 tracks offer nothing short of unrestrained joy and praise. *Re:New* takes traditional choral music and reworks it in such a way as to make it significantly more appealing to an audience that might otherwise never be interested. "It is only through projects such as this that the church will continue to be culturally relevant, as we use whatever means available to spread the gospel of Jesus Christ" (Songster Leader Martin Hunt).



Available at www.tabsongsters.org

Making the

Across the territory, Salvation Army corps are reaching out to their communities. Here are three examples of the positive things that can happen when Salvationists get involved in practical ways with their neighbours

Food for Thought

North Toronto Community Church, Ontario

Imagine getting fresh carrots and tomatoes delivered straight to your church door! That's the concept behind the Good Food Box program. North Toronto Community Church has partnered with this local initiative, providing the congregation and community with access to healthy, locally-grown fruits and vegetables.

Each week, 25 pre-ordered boxes are delivered to North Toronto customers, many of whom are grateful for an alternative to expensive grocery stores or canned food bank products. Outreach worker Roy Horton points out that corps members can

also sponsor a box for needy people in the community.

Functioning under the umbrella of Foodshare Ontario, the Good Food Box program is manned by volunteers who gather fresh produce from local farmers and divide it up into sturdy plastic boxes for speedy delivery. Options include an organic box, family box or smaller "wellness" box for singles and seniors. The food is dropped off at more than 200 churches, apartment buildings, community centres and day-care centres across Ontario.

North Toronto's

Good Food Box co-ordinator, Geraldine Watson, says the program promotes good stewardship: "Transport trucks are destroying the ozone layer as companies ship so-called 'fresh' produce back and forth across the continent. It makes environmental sense to buy locally. And it's easier on your wallet." Good Food Boxes offer a variety of healthier foods in reasonable quantities and provide a valuable service to the community by supporting local growers.

"God asks us to look after the world and love our neighbour," concludes Geraldine. "The Good Food Box program is helping us do our part."

— Geoff Moulton



Outreach worker Roy Horton and church secretary Fronie Smith display produce from the good food boxes

Street Justice

Glenmore Temple, Calgary, Alberta

Recently, the volunteers at Glenmore Temple's Conversation Club were able to help their immigrant friends in a way other than the weekly conversations to master the English language. Some of the Chinese families who live across the street from the church asked for help translating a letter they had received from their building's manager. The letter informed them that they had 90 days to vacate their residences. This confused these families because several of them had just signed a one-year lease. Was the manager allowed to break this contract?

To answer this question, the volunteers turned to their corps officer, Major Fred Waters. He, in turn, contacted a lawyer from his Rotary Club. The lawyer insisted that the manager had to honour the contracts that had been signed with the families, and he was willing to work on their behalf to ensure that it happened.

When Major Waters contacted the manager, she vowed to correct the problem and send a new letter informing tenants that they could stay. A month later, however, nothing had been done. This time Major Waters contacted Calgary's CityTV news before talking to the building's manager. At the next Conversation Club, the people said they had finally received approval to stay. Given the shortage of affordable housing and rental units in Calgary, this was a great relief.

This situation is a reminder of the difficulties that immigrants face and the role the church can play in giving them an English voice. Unfamiliar with the laws and unable to communicate clearly, newcomers are often vulnerable to people who would attempt to take advantage of their situation.

Glenmore's volunteers were honoured that their friends trusted them enough to seek their assistance, and they were glad that, through various connections, they were able to help bring about justice for their friends from across the street.

— Kris Hill



Immigrants face special language hurdles that Salvationists can overcome

Connection

Facing the Ultimate Reality

Dawson Creek, British Columbia

Dawson Creek is located about 1,150 kilometres north of Vancouver and has a population of just over 11,000, including many Aboriginal Peoples. Captains Roger and Francie Lee are responsible for the work of The Salvation Army there.

Services are provided through a variety of ministries. For instance, a weeklong camping ministry takes place in early July on the Kiskatinaw River, a half-hour drive from Dawson Creek. Activities include rafting, soccer, Bible study and crafts such as leather making. This year, 30 children participated, up from 24 in 2005 and 12 the year before.

When the Lees arrived three years ago, there were no children attending Sunday school or church services. This disturbed them, so a Kids Klub was started on Wednesday nights. It was so successful at meeting the needs of children in the community that five of them asked the corps secretary, "We know you have church on Sunday. Why can't we come?" Thus began Sunday school. Children aged three to 14 attend.

Although snacks were provided on Wednesday evenings, most kids were asking for extra servings. "They were facing the ultimate reality—hunger," says Francie.

Now, full meals are prepared at the Kids Klub. "The children love the hot dogs, spaghetti, tacos, rice, hamburgers and sloppy Joes," reports Francie. Kentucky Fried Chicken donates food each week as well. There is always dessert, such as cake, cookies, pudding or ice cream, and many children take the leftovers home to hungry siblings.

Thirty to 40 children attend the club on a weekly basis and 20 attend Sunday school. More adult help is needed to accommodate



Girls find friendship at camp



Rafting on the Kiskatinaw River



Dawson Creek's camping ministry is a growing success

their growing numbers.

"All children need love, attention and food," says Francie. "By meeting these needs, the children can listen to the gospel and what God wants in their lives rather than listening to an empty stomach."

"It's a lot of work but this is why we do it," says Roger. —Linda Leigh

Did You Know ...

... the Canadian Council of Churches, of which The Salvation Army is a member, publishes a newsletter, *Emmaus*, twice a year? It is available free of charge on their website at www.ccc-cce.ca/english/home/newsletter.htm
 ... Cpt Steve Manuel, CO, Summerside, P.E.I., was chosen as the recipient of this year's George Key St. Memorial Award for Citizen of the Year?
 ... a new adult mixed voice chorus called the GTA Community Choir is being formed in Toronto? Organized by the music and gospel arts section of THQ corps ministries, the group com-

menced rehearsals in September and is being conducted by Mjr Len Ballantine
 ... Comr Linda Bond, a Canadian officer serving as secretary for spiritual life development and international external relations at IHQ, will be speaking at New Zeal, a special event for Salvationists in New Zealand, October 13-15?
 ... a fire destroyed the canteen and staff lounge at The Salvation Army's Scotian Glen Camp, Maritime Div, this past summer? Campers and staff were unaffected and were able to carry on with their normal routines
 ... Canada is a signatory for the 1951 Geneva Refugee Convention and, as

such, has committed to accept its fair share of refugees for resettlement?
 ... many Salvation Army ministry units offer language training programs such as English as a Second Language or English Conversation Circles to newcomers to Canada?
 ... 52 percent of visitors to *Salvationist.ca* in a given week are new readers?
 ... more visits are made to *Salvationist.ca* from Monday to Wednesday than at other time during the week?
 ... you can access all the latest Army news online at *Salvationist.ca*, including the gazette and calendar, which are updated weekly?

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prayerzone

Prayer Diary 2006

The 2006 Prayer Diary is available online at Salvationist.ca. For more information or to receive your copy by e-mail, contact Major Lynda Watt, spiritual life and prayer co-ordinator, THQ (lynda_watt@can.salvationarmy.org).

October 1-5

Focus on Prayers of Gratitude and Thanksgiving

- 1 Praise God, "who has blessed us in the heavenly realms with every spiritual blessing" (Ephesians 1:3) because we belong to Christ
- 2 Thank the Lord, "for the Lord is good; his love endures forever" (Jeremiah 33:11)
- 3 Acknowledge that the Lord is God. "It is he who made us, and we are his. We are his people, the sheep of his pasture" (Psalm 100:3)
- 4 Rejoice that the Lord's compassions never fail. "They are new every morning; great is [his] faithfulness" (Lamentations 3:23)
- 5 Give thanks "to God for everything in the name of our Lord Jesus Christ" (Ephesians 5:20)

October 6-12

Focus on Alberta and Northern Territories Division

- 6 Pray that the organizational assessment in Calgary and the launch of a new strategic planning process will bring together ministry units
- 7 Pray that Salvationists in Edmonton would be guided by God as they evaluate current ministries and plan for new ways of meeting local needs
- 8 Pray for The Salvation Army in Fort McMurray, whose facilities are stretched beyond capacity, as they plan for new ministry opportunities
- 9 Pray for ongoing ministry opportunities at Pine Lake Camp
- 10 Pray for the emergency disaster services teams and their leaders under the direction of Envoys Garry and Joyce Jones (Calgary) and Nathan Reeves (Edmonton)
- 11 Pray for street ministry that takes place through homeless shelters and corps, that there will continue to be a heart and vision for moving out into the community and building new relationships through which others can come to Christ
- 12 Pray for the leaders of the Careforce Lifekeys program as they hold a facilitator training day, and for the facilitators as they equip themselves to implement this process

October 13-19

Focus on Spiritual Life Institute

- 13 Pray for the officer delegates from across the territory as they prepare for this week
- 14 Pray for the delegates as they give further study to the doctrine of holiness

- 15 Pray that there will be a sense of community among those attending
- 16 Pray for the presenters as they prepare
- 17 Pray that the presenters will be effective and sensitive to the experiences of the delegates
- 18 Pray that the prepared course of study will be used by the Holy Spirit
- 19 Pray that the covenanted decisions made by the delegates will remain with them and sustain them in their ongoing ministry

October 20-26

Focus on Mission and Values—

We are thankful to God for blessing The Salvation Army

- 20 Thank God for raising up The Salvation Army
- 21 Thank God for the Army's unique identity within the Church
- 22 Thank God for our rich heritage as Salvationists
- 23 Thank God for the diversity of Salvation Army ministries
- 24 Thank God for the observance of our sacramental lifestyle
- 25 Thank God that The Salvation Army ministers in 111 countries around the world
- 26 Thank God for the Army's joyous expression of faith

October 27-31

Focus on Canadian Overseas Personnel

- 27 Pray for Mjr Joan Canning, under-secretary for the Americas and Caribbean Zone, IHQ
- 28 Pray for Comr Linda Bond, secretary for spiritual life development and international external relations, IHQ
- 29 Pray for Cpt Karen Lemke, assistant finance secretary, IHQ
- 30 Pray for Mjrs Roy and Juanita Dueck, education officer and training/health officer, officer training college, Nairobi, Kenya
- 31 Pray for Mjr Heather Randell, assistant training principal, officer training college, Lagos, Nigeria

Watch for future issues of

SALVATIONIST.ca

as we explore these themes

November—Leadership in Transition
December—Who Is Jesus?
January—Music and Gospel Arts
February—Partners in Mission
March—Social Services Ministries
April—Integrated Mission

Unlock Your Heart

Servant leadership is helping those under your care meet their difficulties one by one

by Major Neil Watt, Territorial Secretary for Business Administration

Leadership in the 21st century is big business. You just need to glance at the shelves of any bookstore for the current spin on leadership culture.

The Army has had its own style of leadership and, as a young person in a corps and later as a younger officer, I was influenced by godly soldiers and officers that provided solid, inspirational direction. These leaders were larger than life. Their charismatic leadership was God-anointed and inspired loyalty and devotion.

Times have changed. In the 1970s, Robert Greenleaf anticipated a significant shift in how leadership would be defined. He wrote: "People will not accept the authority of existing institutions, rather they will freely respond only to individuals who are chosen as leaders because they are proven and trusted as servants ... In the future, the only truly viable institutions will be those that are predominantly servant led."

Today it seems that inspirational leadership is not enough. Leaders must be transparent and credible, otherwise they are questioned and their authority rejected.

Does The Salvation Army have a response to today's leadership expectations? Looking to the past can often help speak to the present. In Bramwell Booth's *Echoes and Memories*, chapter nine focuses on the leadership style and principles used by the Army's Founder, William Booth. Bramwell was convinced that "more outstanding and significant than his oratory or his business genius or his diplomatic skills was his excellence in the management of men [and women]."

In William Booth's mind, issues were methodically approached "step by step." He wrote in his 76th year: "I am more than ever impressed by the idea that we must do more for the staff, and I can see at present no better way of helping them than to go amongst them and show them how to meet their difficulties 'one by one.'"

Bramwell goes on to say: "Details which many men would call petty became to him of infinite importance because they concerned the well-being of one particular individual under his command, for

whom he felt a responsibility. The care of military leaders has usually been for the regiment, rather than the individual, but The Salvation Army has not been built to that pattern."

Leadership in The Salvation Army has always placed a high emphasis on connectedness with people. Foundational to Salvation Army leadership is the spiritual dimension, and relationship to people is critical to ministry and mission.

More importantly, Salvation Army leadership is based on the "model of Jesus," for whom relationships were the focus of ministry. In her book, *Jesus, CEO*, Laurie Beth Jones writes: "Most religions teach that we are put here to serve God, yet in Jesus, God is offering to serve us. Some people are shocked at the inference that God serves us. Yet this man who represents God, who was imbued with all the power of God—walked up to people and asked, 'How can I help you?'"

The key to ministry lies in the quality of our relationships. Henri Nouwen, in his book *In The Name Of Jesus: Reflections on Christian Leadership*, writes: "Ministers and priests are also called to be full members of their communities, are accountable to them and need their affection and support, and are called to ministry with their whole being, including their wounded selves."

Leadership as Christ sees it is more about individual connectedness and one-on-one relationships than about how many people we have authority over. Again, to quote Nouwen: "The long painful history of the Church is the history of people ever and again tempted to choose power over love, control over the cross, being a leader

over being led. Those who have resisted this temptation to the end and thereby give us hope are the true saints. One thing is clear to me: the temptation of power is greater when intimacy is a threat."

Real leadership is about real relationship. This theme is central and crucial to Kingdom advancement. Leadership in the Christian context is about the investment of one's self in the lives of others. It is about empowerment and releasing creative initiative. It is about relationship that allows for ministry to flourish and grow.



True Christlikeness is not just a model, it is "the model" given by a leader who had no boundaries to his love

When I look back at almost 30 years of officership, I am convinced that today's Army will advance because relationships are established and people work together. The embodiment of true Christlikeness (see John 13:1-17) is not just a model, it is "the model" given by a leader who had no boundaries to his love. Jesus establishes his authority and his ability to lead, yet this was leadership that had not been seen before in manner, style or authority. In essence, Jesus says, "I will do it with you. We will do it together." S



Living the Vision: CHAPTER TEN

CONNECTING WITH CURRENT CULTURE

Keeping pace with our ever-changing culture is tricky. New technologies, family dynamics and political and economic factors are having a huge impact on Army ministry. To be relevant, we need to observe “the movers and the shakers” in our society and learn from them. Jesus interacted with people from all walks of life: teachers of the law, prostitutes, tax collectors and the poor. In his parables, listeners recognized their own customs and way of life. Jesus never forced relationships or had a hidden agenda. Rather, his ministry was a natural outworking of his love for humanity and of being immersed in society. By his example, Jesus challenges us to harness the language, tools and methods of culture to usher in the Kingdom of God.

We Envision: Cultural Engagement

- » Study the trials and triumphs of the early Church as it shared the gospel with all people
- » Reflect on the song: “They shall come from the east ... and sit down in the Kingdom of God” (SASB 170)
- » Affirm the Army’s commitment to a “global Jesus” by moving beyond cultural boundaries
- » Use the Internet or other media to educate yourself about what people today are thinking

Action Starters:

- » Listen to the story of an immigrant or refugee. Invite them to your home for dinner
- » Coach a local sports team or volunteer at a school or community centre
- » Include cultural diversity in your worship, corps programming and outreach
- » Give away *Faith & Friends* magazine as a spiritual conversation starter

Visioning

There is always the danger of getting trapped in our comfortable Army culture. When we fear to venture beyond the familiar, it’s easy to turn a blind eye to people in our neighbourhoods who need to experience the love of Jesus. Seeing our world from God’s viewpoint can help us build relationships with people who are culturally different.

We can’t remain huddled in our small world. God calls us to widen our knowledge of the surrounding culture and invite people into our communities of faith. His embrace is wide enough to enfold all humanity. As Salvationists, we must continually revisit Jesus’ question: Who is my neighbour?

M. Christine MacMillan, Commissioner
Territorial Commander, Canada & Bermuda Territory

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